

THE
PERSONALL
APPEARANCE OF
CHRIST
V P O N E A R T H

In a Treatise wherein is fully and largely laid open
and proved, that *Iesus Christ* together with the
Saints shall visibly possess the *Monarchical State*
and *Kingdome* of this World.

Which sheweth,

1. That there shall be such a Kingdome.
2. The manner of it.
3. The Duration of it.
4. The Time when it is to begin.

By *JOHN ARCHER*, sometimes Preacher
of *All-Hallows Church* in *London*.

Whereunto is added, *Sions Joy* in her Kings coming in his
glory, with the glory of the Saints on Earth. By another Author,
worthy the consideration and reading of all Gods people.

*You men of Galilee, why stand ye gazing up into Heaven? This same Iesus
which is taken up from you into Heaven, shall so come in like manner as ye have
seene him goe into Heaven, Act. 1. 11.*

*Behold the Tabernacle of God is with Men, and hee will dwell with them, and
they shall be his people, and God himselfe shall be with them, and be their God,
Rev. 21. 3.*

*And the Kingdome, and dominion, and the greatnesse of the Kingdome under
the whole Heaven, shall be given to the people of the Saints of the most high,
whose Kingdome is an everlastinge Kingdome, and all Dominions shall serve and
obey him, Dan. 7. 27.*

London, Printed, and are to be sold by *Boniamin Allen*,
in *Popes-head-Alley*, 1642.

CHRIST BY JOHN ARCHER, sometime Preacher OF ALL-HALLS, LONDON.

1. The Time when it is to begin.
2. The Place where it is to be.
3. The Manner of it.
4. The Things that shall be such a Kingdom.

59-10423

By JOHN ARCHER, sometime Preacher
OF ALL-HALLS, LONDON.

Whomsoever is added, shall be such a Kingdom.
1. The Time when it is to begin.
2. The Place where it is to be.
3. The Manner of it.
4. The Things that shall be such a Kingdom.

1. The Time when it is to begin.
2. The Place where it is to be.
3. The Manner of it.
4. The Things that shall be such a Kingdom.

Printed and sold by the Author.

THE PERSONALL REIGNE OF CHRIST UPON EARTH.

THE Scripture reveales to us a Three-fold State of Christs Kingdome.

Three-fold
State of
Christs
Kingdom.

One *Providentiall*, which is that universall influence and Sovereigne power, by which Jesus Christ manageth the Affaires of all the World, both in Heaven, Earth, and under the Earth, as *Mat. 18. 18.* Thus in *Mat. 23.* *The Field* which is the *World*, is called by Christ his Kingdome: whence it is, that *hee enlighteneth every man that cometh into the World.* *Joh. 1. 9.* For ever since the fall of Man, the immediate dispensation and government of all things, is delegated to him from the Father, so that hee is deputed as Viceroy, or immediate Administrator of all things. Therefore it is, that hee is Distinguished from the Father and Holy Ghost, by the Title of *Lord.* *Acts 2. 36.* Lord and Christ, that is, anointed to bee Lord, in a distinct sense, meaning one who by commission is deputed and delegated to immediate administration in the behalfe of others. This indeed (though the mystery was not revealed Christ as God-man; though not as then manifested in the flesh) governed and ruled the whole World, ever since *Acts 3.* his fall: For if God the Father had not deputed a Mediator, his Justice and Holinesse according to the Covenant of workes, (by which hee onely had to deale with mankind, and this World) had overthrowne mankind, and all this World. This is the first state of Christs Kingdome.

Providentiall.

Christ
since the
fall is the
sacred Go-
vernour of
all things.

The Personall Reigne of CHRIST upon Earth.

Christ
spiritual
Kingdom.

Second State of Christs Kingdome, is spirituall, which is that Sovereignty, which by his Word and Spirit, hee exerciseth over the Consciences of some people, and in speciall the Elect of God the Father, whom by his Word and Spirit, hee subdues in Conscience to an universall obedience to him, as 1 Cor. 10. 4. 5. this hath bene ever since the fall, first on *Adam* (as wee have) to bee sure on *Eve* (for to her and her seed, as to *Abraham* and his seed, to *David* and his seed, was the promise made.) And to *Abel*, *Seth*, and so along to *Abraham*: and all his Children by Faith, *Jewes*, and afterwards *Gentiles*: but this is not generall over all the World, and respecting this, Christ saith, *his Kingdome is not of this World*, and that *the Kingdome of God is not by observation*, that is, after a Worldly pompe and honour; and of this hee still speakes, when hee saith, *The Kingdome of God is at hand, is within you*, &c. And this state of his Kingdome was more narrow and obscure till Christs comming in the flesh, and the Preaching the Gospell to every Creature (that is, to all mankinde, where ever there was opportunity,) without restraint to the Nation of the *Jewes*, as it was before, and many worthy ones have thought, and many doe to this day thinke, that this is the onely state of Christs Kingdome, and therefore doe appropriate and apply all that is said of his Kingdome in Scripture, to this state of it. Indeed, in many things belonging to Christs Monarchy, there is a Spirituall sense also, and they may not untruly be applyed spiritually; as that of making all new, which appertaines to the Monarchy of Christ, as *Revel. 21. 2. 4. 5.* and yet applyed Spiritually, 1 Cor. 5. 17.

3. Christs
Monarchi-
call King-
dome.

But they have a farther sense, as there is (besides this) a third state of Christs Kingdome, which I may call *Monarchicall*, not because the other two forementioned states of his Kingdome were not so in some sense; for in some sense, they are as absolute, and *Monarchicall* as any State or Kingdome can bee, in that hee rules by his will and absolute Prerogative, hee alone as he listeth, in his providentiall state of Government, by which he ruleth all things, hee doth as hee will, of that is *Psalme 33*, spoken, and it is said, *Verse 10.* 11. that hee onely doth by his will: and so in the spirituall state of his Kingdome, *Rom. 9. 15.* *Phil. 2. 13.* But I call this last state of his *Monarchicall* because in this, when hee entreteth upon it, hee will governe as Earthly *Monarches* have done; that is, universally over the World, (in those dayes knowne and esteemed) and in a worldly visible earthly glory; not by tyranny, oppression, and sensually,

So called.

but

The Personall Reigne of CHRIST upon Earth.

3

with honour, peace, riches, and whatsoever in and of the world is not full: having all Nations and Kingdomes doing homage to him, as the great Monarchies of the World had.

Now because in this visible Majesty, it shall bee conformed to the Monarchie, I call it a State *Monarchicall*, to distinguish it from the two former States, which ever have beene since the World began, (inercas yet this hath not beene) which also shall abide with this when it comes: and of this last state of the Kingdome of Christ, I am to treat, and shew foure things.

1. That there shall be such a Kingdome.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

First, that there shall bee a *Monarchicall* State of Christs Kingdome, a Sovereignty which Christ shall administer over all the Earth, in a visible and worldly manner, for splendor, riches, peace &c. though not in a fleshly or full manner: Of this God gave us a type in the Government of the Nation of Israel, from the time hee called them out of Egypt, till they desired a King, and cast off their Judges: when hee saith, *They cast not off Samuel, but God*, that is, Jesus Christ, who is God: because *Moses, Joshua*, and all the Judges, were not their Kings, though they exercised a Kingly power: therefore *Moses* is called King in *Isaiah*; *Deut. 33. 5.* but it was not of themselves, but by Commission, and Deputation from Christ as a vice-Roy; so that it was not they, but Christ all that while did immediately rule them, not so much, or onely by providence (as he did all the World else) nor by a *spirituall* Government, for so he ruled not them all, but a very few of them, such as were elect unto Eternall life and sanctified, but by a King of *Monarchicall* Government, so that hee was an immediate and particular King to them, and was visibly present amongst them in signes and tokens of presence, as the pillar of the Cloud and fire, and after that in the *Tabernacle, Ark, Mercy-Seat, &c.* And did manifestly give them Lawes, appearing as a consuming fire, *Exod. 24. 17.* and appointed Officers, to administer the Kingdome, both ordinary and extraordinary, and to punish the Offenders, executing Justice by an immediate hand, and had all hard cases brought to him, and gave order about their battells, and appointed their

1. There be such a Monarchicall Kingdome.

2. Typified by the Jews Government.

3. Typified by the Jews Government.

Hee was very present amongst them in signes and tokens.

The Personall Reigne of CHRIST upon Earth.

Generalls for warres; for the Judges for the most part, except *Ely* and *Samuel*, were but extraordinary Officers, or Generalls, raised up in danger of enemies, and ease of warre; so that every way Christ was a *Monarch* and King of *Israel*: wherefore indeed when they refused Judges, and would have a King like other Nations, they did cast off him; yet notwithstanding after hee had punished them by one King, namely, *Saul*, hee gave them a King also for a type and shadow of that which hee himselfe did before, but in a type and shadow: For as the Nation of *Israel* in their *Mosiacall* Discipline and Lyurgy, were but a type of the Nations of the World, whom in a morall way God will bring to bee a People to Christ (among which the *Israelites* as a first borne shall be chiefe:) So Christs government of that Nation, from the time they were called out of *Egypt*, till they cast off Judges, and after that also, by Kings immediately called and Deputed by him, (which shewed that hee still kept the Sovereignty, and was their King) was a shadow or type of his state of *Monarchicall Government*, which in due time hee will have immediately and visibly over all Nations on the earth; therefore the *Israelites* Kings could not bee deposed by men, because not set up by men, and ruled so absolutely because they ruled by Commission immediately from Christ; and as types of that his Rule *Monarchicall*, which in the latter Dayes he meant to take up over all the World.

Thus wee see ever since Christ gathered a visible people and Kingdome, he fore-shewed his intent, to have a state *Monarchicall* in the World, (for his spirituall Kingdome hee typified from the fall of *Adam*) by the Sacrifices, Altars, and the Priests; which were the Fathers, and first Borne of the Family; but this his *Monarchicall Government* hee began to typifie, when he called a Nation to bee his People; and as hee typified it, so he foretold and Prophetied it: the 8. Psalme is made onely out of a propheticall Meditation of this *Monarchicall State* of Christs Kingdome; as the Apostle teacheth us, *Heb. 2. 5, 6, 7, 8.* who applies that Psalme to Christ, and to this *Monarchicall State* of Christ: For hee saith, it is meant of a world, and a world to come; after that the Apostle writ that Epistle, *Verse 5.* But by providence Christ then had ruled the World, and in a Spirituall Government by the Gospel, he had spread himselfe over all the World before *Jerusalem* was ruined: as hee told his Disciples, *Matthew 24. 14.* then the end (that is, of the City *Jerusalem*) shall come.

Christ a Monarch to *Israel*.

Israelites Kings could not be deposed by men.

a This state was foretold.

But

The Personall Reigne of CHRIST upon Earth.

3

But besides all this, there is a whole World to come to bee put in subjection to Christ; of which *Adam* in innocency was indeed a Type (for in innocency was divers Types of Christ; in that God ever intended Christ) *Adam* fall, and damning all mankind, was a Type or figure of Christ saving all the elect: *Rom. 5. 14.* So *Adam* marriage to the woman, was a type of Christs conjunction to the Church, *Ephes. 5. 30, 31, 32.* So in the Sovereignty that Christ gave *Adam* over all that present World, was figured out the subjection of a World to come to Christ: wherefore the Psalmist speaks in such a phrase, as makes Expositors thinke, hee meant *Adam* (because *Adam* was its figure) but it is evident it cannot bee meant of *Adam*, or the state in innocency, because in this Epistle to the *Hebrewes*, after Christ had set up his Spirituall Kingdome by the Gospel over all the World; in some Conscience every where, yet he saith it is a World to come; and besides, there are divers passages in the Psalmie, which are not compatible with the state of Innocency, as the killing the avenger &c. whereas in innocency were no Enemies or Avengers: Therefore this Psalmie fore-tells a state of Christs Kingdome to come; after the Gospels Preaching to all the World, wherein he should have as perfectly all the World Subject to him: as in innocency *Adam* had all under his dominion: as wee read, *Gen. 1. 26.* Nor can this be meant of the last of all time, namely, the Generall Judgement, *When all knees shall bow to him, and every tongue shall confesse him Lord, Phillip. 2. 10, 11.* which is referred to his last Judgement. *Rom. 14. 10, 11.* For then he is to resigne and to surrender up the Kingdome to God the Father, and to hold and administer it no longer, *1 Cor. 15. 24.* But this and many other places as we shall see, prophesie of a state of Monarchieall Government, which Christ shall hold after the Gospel is Preached universally, before that last and generall Judgement, *Psal. 22.* hee prophesie of Christs Passion, and in *Verse 6, 7, 8.* the words of reproach used against Christ in his Passion, *Mat. 27. 39, 43.* and *vers. 16.* the torments inflicted on Christ, piercing his hands and feet, and *Verse 18.* their demeanour towards the garments of Christ, applied to Christ, as *Mat. 27. 25.* and what Christ would doe after his deliverance from his Passion, *Psalme 22. 22.* applied to Christ, *Psal. 2. 12.* By all which is cleare, that Psalmie is of Christs Passion, after which it is prophesied that all the World should turne to him, and worship him, and that hee should have the Kingdome, *Verse 27, 28.* and that a generation of Saints should serve him, and all that be far

In innocency were diverse types of Christ.

on

The Personall Reigne of CHRIST upon Earth.

on the earth shall worship him, *Verse 29.* which must bee meant of the *Monarchical State* of Christ, and not of his *Spiritual Government* in the conscience only, because it is said, *Verse 29.* that all the *Sons of the Earth* shall bow to him and all that *goe downe to the dust*, there is none can keepe alive his soule, that is, Christ shall have a *Sovereignty* over all that live and die, which hee hath not in his *spirituall Government*, which onely reacheth the living. This was also celebrated typically and prophetically, by *Isaacks* blessing all the earth, that is, all knowne Neighbouring Nations round about them, *Gen. 47.* and in *Salomon* as in a type, *Ps. 72.* and it certainly the scope of *Ps. 96, 97, 98, 110.* For what state of Christs Kingdome as yet, whether providentiall or spiritual, gave all the earth cause to joy, because of peace, justice, and truth.

Therefore there is a state to come, wherein it shall bee done to all the earth; this is most fully set downe by the Prophet, *Daniel chap. 2. 31. to 46.* the great Image presented in a dreame to *Nebuchadnezzar*, represented foure great Monarchies, whose foundations indeed were laid presently after the Flood, in *Nimrod*, and that *Assyrian Monarchy*, which grew up into the *Babylonian*, &c. (whatsoever God did before the Flood) It is evident that ever since it, except a little time at first to grow; hee hath held this World under a *Monarchy*, and so he will hold it untill its end. I say, God by *Daniel* the Interpreter, and by that dreame to *Nebuchadnezzar*, in and by an Image, represented foure great Monarchies, one of which was then in being, and the rest were to follow, and every one of them had the World (as then it was found and esteemed) under them.

The First Monarchy was the *Assyrian*, which fell into the *Babylonian*, and blossomed in *Nimrod*, *Gen. 10. 8.* to the 13, and was ripened in that present *Nebuchadnezzars* child and grandchild. This Monarchy was expressed in that Image by the head of gold.

The Second Monarchy was that of the *Medes* and *Persians*, which blossomed in *Cyrus*, who conquered *Babylon*, and slew the Grandchild of *Nebuchadnezzar*, namely, *Belshazzar*, *Dan. 2. 30.* and endured till *Darius*, whom Great *Alexander* the Greeke overthrew; this Monarchy was exprest in that Image, by the Breast and Armes of Silver.

The Third Monarchy was that of the Greekes, which blossomed or rather immaturally and suddenly ripened in Great *Alexander* of *Macedon*, a *Grecian*; and by his sudden Victories over-ran the World; and by his sudden and untimely death, was divided into foure

Typically
and pro-
phetically.

The foure
great Mo-
narchies.

The first
Monarchy

The second
Monarchy

The third
Monarchy

four great parts: by four of his chiefe Generals: who parted the world among them. Dan. 1. 19. untill the more Western people, by little and little (namely the *Romans*) won all from them: this *Greke Monarchy* was expressed in that Image by a belly and thighs

The fourth Monarchy was that of the West, namely that of the *Romans* (which compared with the former is Western) which descended and reigned leisurely, and by degrees, and was therefore the more like to last long. And by certaine gradations and much time, rooted out successively all the inheritors of *Alexander*, and the upholders of the *Greke Monarchy*, and possesse all the chiefe known parts of the world, and so fetching its beginning lower Westward and yet up as high eastward, it became a mightier Monarchy then any of the former

The fourth Monarchy.

The Monarchy was expressed in the Image, by the legs of Iron. Dan. 2. 32, 40. Because as Iron, it was strongest of all and subdued all under it: but in processe of time, the body of the world which in these ages being so great, to which it was a leg or supporter, it divided it selfe (as it is in the naturall body) into two Legs, and is in the Image so expressed (though for a great while it was but one Monarchy) yet at last it grew into two, the Eastern and Western Monarchy, which yet though divided, were both strong as Iron, and held all Nations under them: but in processe of time these fell into feet and toes, as the naturall body of man, from two Legs descend into feet and toes. The Eastern Monarchy was swallowed up by the *Persians*, *Turks*, &c. The Western Monarchy fell into divers Kingdomes, but among these sub-divided Kings was strength and weaknesse, the feet being part of Iron, and part of Clay, Dan. 2. 33. and much mingling shall bee among them to rejoyne the Kingdomes into one body, some whereof are weake, and some strong (as Iron and Clay) but it never shall bee: as Iron cannot bee mixt with Clay, Dan. 2. 41, 43, 44. The *Spaniard* and *Austrian* in *Spain* and *Germany*, and other Nations in *Europe*, some of which are strong and some weake, have sought by marriage and other Covenants, to mingle and rejoyne into one Monarchy, but it shall never bee as wee cannot mingle Iron and Clay. But to the period and upshot, of their Sovereignty and Monarchy, they shall remaine Kingdomes distinct, as feet and toes, of Iron and Clay, partly weake, and partly strong: now in the dayes of this fourth Roman, and Western Monarchy, There shall bee a stone cut out without hands

Dan. 2. 34. to 36. which shall first ruine these Kingdomes, it smote the Image on the feet that were of Iron and Clay. *Verse 34.* and so swallowed up the whole Image; all the foregoing *Monarchies* were brought under it, and by it to nothing. *Verse 35.* and it became a *Monarchy* over the whole Earth, whereever any of the former *Monarchies* had ruled. *Verse 35.* that is, as is explained, *Dani. 2. 44.* a Kingdom which that Stone shall obtaine, set up by the God of Heaven. Whereas the other *Monarchies* were erected by men on Earth, (though permitted and ordered by God) which Kingdom or *Monarchy* shall swallow up in it, all foregoing *Monarchies*, and that by no humane meanes or policy: for it was without hands, or not in hand: that is, not of man, but a Divine worke every way; and it shall reach and swallow up not onely the Feet and Toes, but the leggs of Brasse, the Brest and Armes of Silver, the head of Gold, *Dan. 2. 34. 35.* that is, all Kingdomes and States, that were from first to last under any of the *Monarchies*, shall be swallowed up and come under this. And this is a *fit Monarchy* which shall arise in the World after the former foure, which is meant of a state of Christs Kingdom as appears.

The fift
Monarchy
is Christs
as it ap-
peares.
1. Because
called a
Stone.

2. Reared
up by God
only.

3. By the
duration
of it.

First, because it is called a stone, as Christ is the stone which the builders refused, become the head of the corner. *1 Pet. 2. 3. to 8.*

And secondly, it is a stone not in hand, or not cut out with hands, because by God immediately without humane help, this Kingdom shall be reared up.

Thirdly, its duration, that it shall last for ever shewes it is meant of Christs Kingdom; we people shall swallow it up, as they have done all other *Monarchies*; the *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*, and the *Grecians* to the *Romans*, but this shall be left to none, but this shall be for ever, *Daniel. 2. 44.* that is, to the Worlds end; but the Kingdom at the Worlds end shall bee Christs, for then hee gives it up to the Father; *1 Cor. 15. 24.* therefore till then, and that time, when all ends, hee hath the Kingdom; Christs spirituall Kingdom, and his providentiall, were before this time; therefore, that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*; wherefore from this prophesie wee learne, that Christ shall have a Monarchicall State on Earth, and a visible Kingdom as other *Monarchs* had; swallowing up or causing to vanish all other *Monarchies*; (as the latter *Monarchies* did the former;) And that this *Monarchy* is to bee Christs, is yet more plaine, by *Daniel 7.* where the foure *Monarchies* under foure

Beasts

The Personall Reigne of CHRIST upon earth.

Reas are prophesied of *Ysa. 9. 1. to 9. 6.* the *10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.* after which
 Christ *Isaiah 9. 1. to 9. 6.* Verke 9. to 13. And as the Son of Man, in
 reference to which name hee calls himselfe the Sonne of Man, as
 worded in the Gospell, and to him was given a *Monarchy*, and that af-
 ter the fourth Beast or *Monarchy* was destroyed, which is the *Ro-*
 man, that is yet in being, and so Christs *Monarchy* is yet to come
 for his Providentiall and Spirituall Government hath bene of old,
 therefore it is meant of another, and not of those states of Govern-
 ments *Mat. 23. 40* the ten Tribes then cast off, should bee left with-
 out all Religion till the latter dayes, in which they should bee con-
 verted, and have David for their King, that is, Christ, whom David
 typified, therefore Christ is to bee a King in the latter dayes. So
Mat. 23. 40 when Christ appeares next, hee is to have a Kingdome,
 and that on Earth, before the Worlds end, because then hee resignes
 up *1 Cor. 15. 24.* and yet this his Kingdome is not till hee come
 againe, which yet hee hath not, though it is so long since hee ascen-
 ded, wherefore his Kingdome is yet to come, and this is the scope of
 the Parable *Luke, 19. 11. 12.* which hee spake because they thought
 Gods Kingdome, (that is, the Kingdome of which God hath pro-
 phesied or promised so much, which indeed was this Kingdome of
 Christ, as hee calls it in that Parable) which they thought should
 immediately appeare, hee tels them *he must goe a farre journey to receive*
it, and then hee will come, *at the time appointed*, and bring it with
 him; by which hee meanes his Ascension into Heaven, and his long
 stay there till his next coming; So that he confirms them in their o-
 pinion of a Kingdome, but requies them in the thoughts of the time,
 when it should bee; and so *Mat. 24. 6, 7.* hee denies not the Kingdome,
 but would not tell them the time when it should bee; which was the
 question they asked, but if hee had onely meant his spirituall King-
 dome, through the Gospels Preaching, hee might have told them the
 time of that, for hee had said before, that it should bee over all the
 world, before the ruine of *Ierusalem*, *Mat. 24. 14* therefore he means
 this his *Monarchy*, which is called *Israels* kingdome; as here, so *Dan. 7.*
18 because they under and with Christ, shall enjoy the honour of
 that Kingdome: And indeed of this *Monarchical* kingdome, have all
 the Prophets spoken more or lesse, as it is said *Mat. 23. 19, 20, 21* which
 place of the Apostles is expressely meant of this kingdome of Christ, and
 not of the last Generall Judgement at the Worlds end (as it is oft in-
 terpreted).

For first, all the Prophets since the world begun, have not spoken

Christ
 Sonne of
 Man is the
 Monarch.

Christ is
 to be a King
 in the lat-
 ter dayes.

The Apo-
 stles knew
 not the
 time when

Called *Is-*
raels King-
 dome.

All the
 Prophets
 have spo-
 ken of it.
Mat. 23. 19.
20, 21 Eng-
 land

No Do-
ctrine so
generally
believed
among the
Jewes.

of the worlds end. and last judgement. but of this Kingdome of Christ have they all spoken, so that no Doctrine was so generally beleeyed among the Jewes, at Christ his being among them, as that of the *Messias*, and of his Kingdom, wherefore they so stumble still on that.

- 2 Secondly, the time of which this place speaks is a time of *reforming all things*; that is, a making all things new, as was elsewhere exprest, *2 Pet. 3. 13.* which cannot bee meant of the Worlds end, and Heaven which followes it, for at the Worlds end the Earth ends, and shall not bee made new; and the highest Heavens needs no making a new; nor have they any earth in them; therefore it must be meant of a time and a state to be in this world, therefore, *Rev. 21. 5.* the new things come downe from Heaven, and therefore there must bea reforming things in this world, and a reducing them to their originall as they were at the Creation; which restitution of all things, shall not be perfect indeed, till the last generall Judgement; but shall be begun, and proceeded much in at the beginning of this kingdome of Christ; of which also the last judgement is a part; therefore the whole time of Christs Kingdom is truly called a time of restitution, and this place is meant of that Kingdome.

- 3 Thirdly, which yet further appears, because it is said, that Christ must remaine in Heaven, till he comes to restore all things; therefore his next coming, is this time, but his next coming is to set up his Kingdome, therefore this time of restitution is his kingdome: And surely this *Monarchy* and Kingdome of Christ, is that hee chiefly meanes in the *Lords Prayer* (so called) *thy Kingdome come*; for in this Kingdome is Gods name most hallowed; because the Sonne is most honoured, and then especially is Gods will done in Earth as in Heaven: because (as wee shall shew anon) all in that Kingdom shall bee holy, and so thoroughly sanctified, as that they shall resemble (though not perfectly equal) them in Heaven, that doe Gods will, that is the Angels; for Soules of Saints departed hee cannot meane, in that their doing of Gods will, is not exprest in Scripture for our intimation, as the Angels is: now the Kingdome of Christ, is called the Fathers also, both in this Petition, as elsewhere, *Revel. 11. 15.* and in the close of the Prayer, because it is his Originally, hee first made it by a Decree, and then gave it to Christ, *Daniel 2. 24.* and *7. 9. 10. 13. 14 Verse*: therefore hee is called *his King*, *Psalme 2. 6.* and it is confessed in the close of the Lords Prayer to be his, that is, it's beginning and root is from him, and it shall in the end re-

This king-
dom meant
in the
Lord's
Prayer.

turne to him; Thus much for the first thing that Christ shall have in this world, a *Monarchical State* or Kingdome.

Secondly, consider the manner of this Kingdome of Christ; that is, both the extent of it, and the qualities of it.

First, the extent of it shall be over all the World, as the other *Monarchies* were to be, which goe before it, and shall be swallowed up by it, *Dan. 2. 37, 38, 39, 40.* and 7. 23. all the knowne and esteemed parts of the World were under those *Monarchies*; and so they shall be under Christ; therefore it is said to grow up into a Mountaine, and fill the whole earth, *Dan. 2. 34, 35.* and 7. 27. therefore the seventh Trumpet, which declares this Kingdome of Christ, brings in all kingdomes on earth under Christ, *Rev. 11. 15.* to the end: For of this Trumpet it is said; *Rev. 10. 7.* the Myserie spoken of by the Prophets should be done, that is, the Kingdome of Christ set up, and as the other great *Monarchies* brought under them all Kingly Power, and they were Kings of Kings, so shall Christ also; therefore, *Dan. 2. 35.* the *Monarchie*; that is, not the people, but the State and Dignitie vanished as dust to nothing, the people remained, but the *Monarchie* came to nothing: So *Dan. 7. 12.* the Dominion was taken away, though their lives continued: and *Vers. 9.* the Thrones cast downe, that is, of the foure mentioned Kingdomes; and *Vers. 27.* all Dominion and Greatnesse shall be Christs and his Saints, none shall have Dominion and Greatnesse but hee.

All Rulers shall serve him. So *Iso. 2.* Christs Kingdome is expressed: First, in its spirituall State by the Gospels preaching *Vers. 2. 3 &c.* thence it shall proceed; to bring under it all the earth: even the haughtinesse of people, that is, their Kingly power, which is the height and pride of the earth, and hee alone shall be exalted as *Monarch*, *Vers. 11. 17. &c.* *Iay. 24. 21, 22, 23.* The high ones, that is, the King, and their *Monarchies* shall fall before the Lord; and the *Sunne and Moone*, that is, Majesty of a higher and lower ranke, shall *vanish before him*, as *Rev. 21. 23, 24.* No neede of *Sunne or Moone*, that is, Kingly power, Christ will be instead of all to it: so *Chap. 22. 5. 21. 24.* Kings bring their glory to it; that is, lay downe their Honours there; and this hee seemes to meane, by *shaking*, not earth onely, in change of customes with people, but *heaven* also that is, the Kingly power; therefore he addes, *shake Heavens, and overthrow Thrones*, *Hag. 2. 21. 22.* which the Apostle applyes to Christ and his Kingdome, *Hebr. 1. 26, 27.* and shewes, that hee can doe it, in that hee is so great a King, as once shooke the Earth with his voyce, when hee gave the Law, and

In the manner of Christs Kingdome are two things.

The extent of Christs Kingdome. It shall be over all the World.

Christs Kingdome expreit.
1. In its spiri-
tall e-
state.
2. Thence
shall bring
all under
it.

Rev. 21. 23.
24. explai-
ned.

Hag. 2. 21.
22. explai-
ned.

set him up a Kingdome of one Nation, but hee can will shake Earth and Heaven also, when hee sets up his full Kingdome, and makes the new Heaven and Earth, for these words, yet *once more*, signifies the removing of old things in Heaven and Earth, to make new: that is, to change all worldly customes, and so all Kingly glory, and set up a new, even his owne glory: So *Zach. 14. 9.* *Then the Lord shall be King of all the Earth, and his Name one, and the Lord one, no more Lords* but hee, as the *Monarchies* in that time swallowed up all Kingly power under them: And this *Monarchie* of Christs, comming after all the rest, when more of the world is found out, will be larger in extent then all the former, *The Name of the Lord Great, from East to West,* as never yet any was, *Mal. 2. 11.*

Towards the end of it, it shall extend to all reasonable creatures, Angels, Devils, and all tongues.

For the better understanding the extent of Christs Kingdome, consider that before this *Monarchie* of Christ shall end, and be given up to the Father, it shall extend it selfe to all reasonable creatures, Angels, Divels, and all tongues, *Phil. 2. 10. 11.* so that every creature reasonable, shall acknowledge Christ to be Lord and King: but this generall extent of it, shall not be till towards its consummation, *Hee shall put all under his feet,* and then resigne, *1 Cor. 15. 24.* and by *Paul, Rom. 14. 10. 11.* this universall subjection is referred to the last and generall Judgement: so that of this I now speake not, but of the generality of all that live on earth, under Christ his Scepter and *Monarchie*, in its first rise and continuance; that is the extent of Christs Kingdome.

2.

The quality of Christ his Kingdome.

The day of Judgements take strictly for a partiall Judgement, 2. More largely.

Many shall be judged before the generall Judgement.

Secondly, the quality of this Kingdome of Christ, for the opening of which, wee must know: that the day of Judgement is taken sometimes more strictly, sometimes more largely in Scripture: Strictly, it is taken for a partiall Judgement, when some are judged, but not all: many, both Saints and Sinners shall be judged, and that with great terrour and solemnitie; but all Divels, and all the generation of Mankinde, from *Adam* to the last that shall be borne, shall not be judged in this partiall and more strict day of Judgement. But more largely, is taken for that generall day, when all men and divells shall be judged: as *Matth. 25. 31.* to the end, and *Phil. 2. 10, 11.* and now it is not usuall by the day of Judgement, to meane onely this large and generall Judgement: But the Scripture speakes of a day of Judgement more partiall and more strict, wherein not all but yet a world of Saints and Sinners shall be judged, and that long before the last and great Judgement, as *Dan. 7. 9. 10.* and *2 Tim. 4. 1.* and *2 Pet. 3. 7.* and *Rev. 11. 15. 18.* which cannot

cannot be meant of the last generall Judgement, because after that Christ refignes his Kingdome, as is shewed formerly: 1 Cor. 15. 24. but this is when hee takes his Kingdome, as all the places shew, and much is to be done by Christ and his Saints after this; and it is said expressly, that the second death instantly followeth the last generall Judgement: Rev. 20. 4. but of this Judgement it is said: *the Temple was opened, and great things done after it.* Rev. 11. 15, 18, 19. and in 2 Pet. 3. 7. 13. it is said, *There shall be a new Heaven, where as the highest Heavens are not made new, into which the Saints enter after the last judgement; and a new earth, in which dwelleth Righteousnes;* but the Saints after the last Judgement enter the highest Heavens, and dwell not on Earth: *Matth. 25. 34.* that is, *the Kingdome prepared ever since the foundation of the world, and they goe into eternall life:* *Pers. 46.* that is, the highest Heavens above the Sunne and time; so that no righteous men shall be left upon the earth; and this is applyed to the new *Jerusalem:* *Revel. 21.* that former things passe away, and all things are made new: *Verse 4. 5.* Now this *Jerusalem* is not *Heaven;* for it comes downe from God out of Heaven; *Pers. 20.* therefore it must be meant of a change which shall be in the world on earth, before the Generall Judgement, which hee calls by the name of the Day of Judgement: *Pers. 7.* And it is fitly so called; for it shall be:

Why the change there made is called a Judgement.

First, a Generall Judging (though not to the second death) of all the ungodly in the world: at least of all that will not stoope to Christ his Scepter; being indeed that Judging *Luke 19. 27.* as *Noahs* flood was, from whence he fetched his argument: *2 Pet. 3. 6.* *That as once by water God destroyed all people, (except such as were in the Arke)* but did not then end the world, but gave time and ages after it: So will hee once againe destroy all ungodly ones on earth; but give thereby a reformation, not an end to the world.

1. Because a generall judging of ungodly.

Secondly, this shall be a judging to the Saints alive, *Many that are dead and kild, shall be raised up, and justified before men;* and they that are alive shall be blamed (as wee shall shew anon) So that this time is fitly called a Day of Judgement; now these two times and degrees of Judgement begin and end Christs Kingdome or Monarchie; wherefore all the time of Christs Kingdome may fitly be called a Day of Judgement, it being a rewarding of his Servants, and punishing the wicked. And as in a naturall day there is the beginning or evening and progresse to its end, or morning of it (which is the best time of it,) So is there in this Day of Judgement, or

A judging to the Saints alive.

Its called a day, because morning and evening.

time

This Kingdome is like a day, and hath an evening and a morning.

time of Christs *Monarchie*, an evening or beginning, which is lesse glorious, and a morning, which is much more glorious: but leads to its end, as the morning doth to the end of the Day. Now, because the evening and morning makes one Day, and all Christs time for his *Monarchie* is but as one Day, (wherefore it is called *Christs Day*, 1 Cor.) Therefore, that which is to be done in the morning, or latter part of the Day, is joynd with the evening or beginning of the Day; because before this time is ended all such things shall be done: thus, *Day*, 12. 13. 14. It is said, that at the time in which *Michael the great Prince* shall stand up; for, *Daniels Prophecie*: And there shall be a time of trouble, such as never was, and many that sleepe in the Dust shall awake, some to everlasting life, and some to everlasting contempt, and they that be wise shall shine as the brightness of the Firmament. Which things Christ applies to the last generall Judgement, which was call the Morning or Glory, or close of that day of Christ, *Math.* 25. 46. and 13. 40. 43. Yet it is conjoynd to the Evening, and first beginning, which is troublous and darke, *Dan.* 7. 9. 10. The overthrow of things, that is, former *Monarchies*, and all Kingly Power; and the innumerable company of *Angels*, and seeing the Judgement, and opening the *Bookes*, which is not till the last part of the Day, of the generall Judgement; as, *Rev.* 20. 12. 13. 82.) are joynd together: so 2 *Tim.* 4. 1. Christs appearing Kingdome, judging quicke and dead, are conjoynd, as if all one; whereas (though at his first appearing, hee shall judge some quicke, and some dead, yet) the generall judging all quicke and dead, shall not be till the latter end of this Day. And this is it hath made many mistake, as if there had beene no comming of Christ, or Judgement, but the last and Universall Judgement, whereas there is another before it, more then a thousand Yeeres, as wee shall see hereafter. But God in Scripture joyneſt together things farre distant in time, because done in the same day of Christs *Monarchie*: as we sometimes see an hill, and see not many miles of low grounds and valleys between us and that hill: but thinke the hill is neere us: So God hath made visible some of the most glorious works of Christ, in the morning or latter part of this his Day and Reigne, but more obscurely presented a great deale of the beginning and former part of this his Day and Reigne, wherefore it hath beene over-looked by most Christians, since the first hundred yeeres: and nothing hath beene seene but the last generall Judgement and Triumph of Christ (which shall be onely at the last Day) over all People.

God in Scripture sometimes joyneſt together, far distant in time.

Now then, to open the quality of Christs Kingdome, wee must see (and that briefly) what it is in both the parts of that Day of his; namely, what it is in the evening or first part of it; and what it is in the Morning, or latter part of it.

First, what manner of Kingdome Christs shall be in the Evening and first part of it. The beginning, or first part of Christs Kingdome, I call an Evening, alluding to the Creation, in which every day had first it's Evening, and then it's Morning. Because compared with the following state and glory of it, it is as short of Morning as the Evening is in glory short of the Morning, and time following.

What manner of Kingdome it shall be in the evening of the Day.

Now, in the evening or beginning and first part of Christs Kingdome, as in other Evenings, there is first an end, or withdrawing and ceasing of the light and glory of the fore-going day, this shuts in: and the day ensuing tends first to a night, so Christs Kingdome shall begin with the withdrawing of Peace and comfort (had through the time and Raigne of the fore-going *Monarchie*) and darknesse of night; that is, great troubles shall begin to arise, upon those who shall be subjects of Christs *Monarchie*, both believing Gentiles and Jewes, with *Israelites*, or the *ten Tribes*, who shall be all converted, and after that be greatly troubled, as wee shall shew when wee open the beginning of his Kingdome; which trouble, is as the shutting in of a former day: but when this trouble is at it's height, and full; then comes the beginning, or setting up of Christ his *Kingdome*; for the opening of which, consider we three things:

First, What Christ will doe, when hee sets up at first this his *Kingdome*.

Three things to be considered in the beginning of Christs Kingdome.

Secondly, Who shall be the Subjects of this his *Kingdome*.

Thirdly, What shall be the Priviledges of this *Kingdome*; which in the opening or first part of this his Day.

First, What Christ will doe when hee at first sets up this his *Kingdome*, hee will come from Heaven visibly, *even as he went up thither*:

1. What Christ will do when he sets up his Kingdome.

which comming is not his last comming to the last Judgement, but a middle one, twice that and his first comming, which hath not been considered. For Christ had three commings: The first was when He came to take our nature, and make satisfaction for sin. The second is, when hee comes to receive his *Kingdome*; for to receive which he went into Heaven, *Luke. 19. 12, 15*, which is that I am now speaking of. A third is, that when hee comes to judge all, and end the world: the latter commings are two distinct commings, not all

Three commings of Christ.

one, (as it hath beene thought) therefore they are made distinct, *Mat. 24. 3.* and answered distinctly by distinct signes in that Chapter. Now, this second comming of Christ, which shall be long before his comming to the last Judgement, and to end the World: is that when hee begins and sets up this his Kingdome; for at the setting it up, Christ shall come from Heaven: *Dan. 12. 1.* *Michael shall then stand up;* that is, Christ shall then visibly appeare, which is not spoken of the day of the last Judgement; *For it is the time of the Israelites great trouble,* after their first conversion to Christianity, as we shall shew hereafter: *2 Tim. 4. 1.* with *Dan. 7. 13.* When Christ came to bring his Kingdome, he appeared; but his comming to his last judgement, is to judge and resigne his Kingdome; therefore this is a former comming, at which second comming of Christ, when he comes to begin his Kingdome, he wil come with the same glory, as at the last; for, as it is said of his last comming to judge the World, *Matth. 25. 31. 34.* He comes with a Throne, and as a King, so shall hee come at his second or next comming, when he begins his Kingdome, *Mat. 19. 28.* which place is the same with *Luke 22. 30.* where he expressly speaks of his owne Kingdome, which he is to administer in this World; whereas that Kingdome in Heaven is the Fathers, *Mat. 13. 39. 41.* Now, when Christ with his glory shall come from Heaven, he will doe three things:

What Christ
shal do when
he comes
1. Hee shall
raise up all
the Saints.

First, he will raise up the *Saints*, which are dead before this his comming, not onely such as have been martyred, as some think, but all *Saints* who have dyed in the Faith: *Rev. 20. 4.* not onely they that were beheaded, but all that subjected not to Antichrist: by which innocencie from Poperie, he meanes all *Saints*, though he instances in an escape from Poperie only, because that is the snare, which in this latter part of the world takes such as are not *Saints*; and more plainly, *Rev. 11. 15.* to the Chapters end, there is set out Christs Kingdome; and it is said, that not onely the Prophets, but all that feared him, both small and great, should be judged and rewarded, even all that feare him, small Christians and greater; and how judged, that is, their cause pleaded against their enemies by a just punishment of them, in the present generation of the wicked, in whom all the foregoing generations of the wicked were punished: God shewing thereby what they all did deserve; and rewarding the *Saints*, how is that? by raising them from the dead; for as hee speaks of the dead Prophets, so doth hee of the dead *Saints*, and of all *Saints* dead, and not onely of such as were martyred: and this Resurrec-

on is not at the Worlds end: for after this hee shewed many things were done in the World: as the Temple opened, &c. and it is the beginning of Christs Kingdome; as wee have shewed before; this also is cleare by that signification that Christ put on their receiving the Lords Supper, in a Table gesture, where they sate, as it were, at his Table, and hee served them: for as they sate at Table, eating the Paschever, he instituted and administred the Lords Supper, *Luke 22.*

24. Hee sate downe; that is, in a Table gesture, at the Paschever, and *Vers. 19. 20.* at that meale he instituted the Lords Supper, and therefore as they sate in the Table gesture; for it was as they were eating at Table, *Mat. 26. 26.* which was sitting, *Mark. 14. 18.* Now I say, having thus administred to them the Lords Supper as they sate, he in that being as one that served them because he gave the Bread and Wine; whereas in the Paschever, they ate it with him, without his Administring it to them, he inferres hence two things:

One was, that which met with the present corruption of pride, that then brake forth, *Vers. 42 to 48.* Since he hath set them downe, and served them, they should not strive who should be greatest:

Another was, a consolation for the future, which was signified and sealed up to them, in that Sacrament of the Lords Supper, *Vers. 28. 29. 30.* that by his admitting them to sit and eate of that his Supper and Table, hee did shew and seale to them the fellowship which they should have in his Kingdome: That they should sit as Kings, and rule the Tribes of *Israel*, which cannot be meant of Heaven; for that is the Fathers Kingdome and Christs Kingdome ends when this world ends. Therefore the Sacrament of the Lords Supper, not onely seales up and signifies spirituall and eternall priviledges, but also the Kingdome of Christ, which shall be enjoyed in this world: and therefore it is to cease at his comming to set up this Kingdome: for, *it is to shew forth his death till he come, &c. 1 Cor. 11. 26.* and then to cease. And this is not onely signified and sealed to the Apostles, but as in them he gave the Sacrament to all Believers; so in them he taught all Believers. (members of his Church) that as sitting at his Table, assured them that they should rule with him in his Kingdome; so that the gesture of a Table is necessary at the receiving of the Sacrament or else a maine use and comfort of the Sacrament is lost, which is the signification of our reigning with Christ in his Kingdome in this World. And whereas it is inferred upon the Apostles being with Christ in his Temptations, *Luk. 22. 28.* It is not meant onely of his personall Temptations, but of his mysticall, that

Sitting at the
Sacrament.

is all the Temptations which in his Name and Members doe befall him; therefore *Paul* saith, *He filled up the sufferings of Christ*; *Col* 1. 24. and so agrees to every Saint. Now, if all Communicants at the Lords Supper, who are Saints, have signified and sealed to them, by sitting at that Table, in a fellow-like gesture; or rather they sitting, and Christ serving them, assures them that they shall have a Kingdome and rule in this world with Christ, then surely being dead before this Kingdome, they must all as well as the dead Apostles be raised up, when Christ comes to begin this Kingdome: So *1st*. 3. 12. 20. speaking of Christs next coming after he ascended (which is this his second coming) to set up his Kingdome for he saith, *that the heavens must hold him till then*, and then he is to *restore*, that is, *make new heavens and new earth*, which he is to doe in his Kingdome: *Isa*. 67. 17. *Rev*. 21. 1. (I say) hee saith in these times, those Believers shall be refreshed, and their sinnes blotted out; therefore then were they to be raised from the dead; or how could their sins be blotted out, and they then refreshed? and surely most of the rewards promised in the Epistles to the seven Churches in *Asia*, are meant of these times of Christs Kingdome: *Rev*. Chap. 2. 3. and not of rewards in Heaven, as it is usually taken, as those rewards: *Rev*. 2. 7. 11. 26. 27. and *Rev*. 3. 12. for in heaven there is no Paradise, or tree of Life, or Christ his ruling Nations with a Rod of Iron, or sitting on Thrones with a Kingly power, for as this World ends, before Heaven is entered, Christ resignes his Kingdome; wherefore all these things are applyed to Christs Kingdome on earth *Revel*. 21. 22. which, because wee should not thinke it to be Heaven, it is said expressly it came downe from Heaven: *Rev*. 21. 2. it is indeed heavenly; but yet on earth, not in heaven: thus, what is promised, *Rev*. 2. 11. not to be hurt of the second death, is performed to the Saints of this Kingdome on earth, raised from the first death, *Rev*. 20. 46. So what is promised of Paradise, and the tree of Life, *Rev*. 2. 7. is performed in this Kingdome of Christ: *Rev*. 22. 14. So what is prophesied, *Rev*. 1. 26. 27. is in effect applied to this Kingdome of Christ on earth, *Rev*. 21. 7. and so that promise, *Rev*. 3. 12. of the new Jerusalem, is applied to this Kingdome: *Rev*. 21. 2.

Now, the condition of these promises is to overcome, which seemes to agree to every Believer, for saith is the victory by which wee overcome: *1 Joh*. 5. 4. yet if it be applicable onely to some who peculiarly contest with adversaries; yet sure it is found in divers who were never martyred: as *Luther* and others, who conflicted and overcame.

overcame more then some Martyrs, therefore surely not only the martyred Saints shall bee raised from the dead at *Christ's Kingdome*, but other dead *Saints* also; therefore this comming of Christ, to set up his Kingdome, is set out by the Saints raised from the dead, and praising of him, *Rev. 15* this coming of Christ, and setting up his Kingdome, which was spoken of *Rev. 11. 15.* to the end, is expressed first by the Antecedents and preparatives to it, namely seven Vials; that is, a perfect measure of wrath to be cast on the wicked; which Vials are exprest particularly in *chapt. 16.* after the sixth of which, the wicked combine against Christ and his Saints, *Pse. 13.* to *17.* which is that in *Rev. 11. 18.* the Nations were angry, and the seventh and last Viall was poured out *Revel. 11. 17.* which was the ruine of all the wicked by Christs comming, and setting up his Kingdome, as we shall shew anon, the same with *Rev. 11. 15, 16, 17, 18.* the blowing of the seventh Trumpet, and then Christ sets up his Kingdome, which beginning of Christs Kingdome, after the generall description of the antecedent wrath, *Rev. 15. 1:* I say is exprest, *ver. 2, 3, 4, 5.* by all the Saints described by their not subjecting to Popery, standing on a Sea of glasse, singing *Moses* his Song, that is, they were Saints raised from dead, as the *Israelites* were raised out of the Sea, as men from the dead: when *Moses* sung that Song, *Exod. 15.* for that seventh Trumpet, *Rev. 11. 15.* to the end, and this, *15. chap.* seems to be all one, this explaining that. This is the first thing that Christ will doe, when hee comes from Heaven to set up his Kingdome, he will raise up all Saints who are dead before his comming, therefore hee is said to come with all his Saints, *Zach. 14. 5.* For surely, as Christ had a middle state on Earth betwixt his Resurrection and Ascension for forty dayes; so shall his Saints have who dye before his comming from Heaven; but all the dead who are not Saints shall lye still in the dust even till the last and generall Judgement, *Rev. 20. 4, 5. 12.* for the second death, that is, hell torments everlasting shall have no power on them that were raised, therefore they were all Saints, and this is the first Resurrection, of which they that partake, shall not returne to a mortall state of body againe, as they shall bee who live on earth, nor yet be so perfectly glorified as they shall bee afterwards, for then the People on Earth could not beare their presence, for they shall shine as the Sunne, *Mat. 13. 43.* but they shall bee in a middle state betwixt glory and mortality, as Christ was after his Resurrection, before his Ascension, clothed and conversing when hee pleased with Men, and withdrawing at his pleasure

The Saints then like his betweene his Resurrection and Ascension.

pleasure; and this is the first thing Christ will doe when he comes from Heaven, to set up his Kingdome.

2. Hee will
destroy the
wicked.

Secondly, hee will destroy the wicked people on earth; for they about the time of his comming, will goe to agree and combine against the *Saints* and then will *Christ* suddenly surprise them to their ruine, *Rev.* 11. 18. and so *Revel.* 16. 13. to 18. for these two places are the same. And so *Rev.* 15. 1. hee expresseth *seven Vials*, that is, Gods full wrath to the wicked; for *seven* notes perfection, the particulars of which are exprest, *Rev.* 16. the last of which, findes the wicked in *Armies against the Saints*, and ruines them all, *Vers.* 14. to the end: therefore it is said, *It is done*; that is, all the wicked are ruinated, *Vers.* 17. to the end; therefore in that, *Rev.* 15. 1, 2, 3. after he had shewed the seven plagues, which were all to fall on the wicked, he shewes the consequent of the last of them, that the *Saints* are seen on a glasse Sea, with *Moses* Song; because, as then all the *Egyptians* were drowned in the Red Sea; so now, all the wicked are slaine: for before Christs comming the wicked shall wear out the *Saints*, *Dan.* 7. 21, 25. therefore when hee comes, he will destroy them who destroy the earth: as *Rev.* 11. 18. so *2 Pet.* 3. 4. to 14. This worke of Christ is called a Day of Judgement; not for all, but onely the ungodly (as it is said in that place.) And the Apostle saith, *Revel.* 16. 15. that Christs comming will be sudden, which shewes that in both Texts is the same meant: and even as in the old world by water, so once more by fire, will Christ ruine the wicked, but the *Saints* shall scape, as they then did in the *Arke*, and the world shall not end as then it did not; indeed the heavens and earth are said to melt, but it is meant of the Inhabitants of them, both of high and low ranks, as it is also, *Hebr.* 12. as we shewed before: for the Apostle speaks from the Prophets: as *Isa.* 65. 17. and 66. 15, 16. who meanes not the place of heaven and earth, and so the worlds end: for they prophesie of many things to be done after this in the world, *Vers.* 12. 13, 19. to the end; and so the Apostle tells us of *new heavens and earth* after this, which shall not be after the worlds end; for then all time and this earth shall cease for ever, as we shall shew anone: so that not onely at this worlds end, but before it, shall the wicked be slaine with fire, and that with great terror and Majesty; therefore *David* so describes his victories in a summe, *Psal.* 18. 7. to 16. by Gods comming with fire and dreadfull Majesty, not so much speaking poetically of what was done, as prophetically of this destruction of Christs upon the wicked, at the

the setting up Christs Kingdome, of which David was a Type; therefore his words in that Psalm. ver. 2. *I will trust in him*, are said to be the words of Christ, *Heb. 2. 13.*

Now some thinke that this ruine of the wicked shall be to every one, but I thinke that that generality shall not bee now, but at his third and last coming; but now hee will onely ruine the Armies of them (for in such an attempt against Saints doth hee finde them, *Rev. 11. 18.* and *16. 13. to 18.*) as the ruine of the Egyptians at the Red Sea was not of every one, but of them that were in Armies combin'd against the Israelites: And so hee will breake their head and arme, and make the rest slaves to the Churches, and it seemes some wicked shall be left, because by the end of Christs Kingdome great Nations of wicked must be in the World, called *Gog* and *Magog*, *Rev. 20. 7, 8.* which cannot rise out of such as prove hypocrites, and be excommunicated out of Christs Kingdome (as some thinke) for there shall bee *no hypocrite or excommunicate person there* (as wee shall shew hereafter) therefore there must bee some wicked left for a seed to these Nations; as when the World was drowned, *Cham* was saved for a seed of the cursed Nation to bee rooted out, when Gods people should have a Kingdome; and so much seems to be implied, *Rev. 21. 27.* and *22. 15.* where it is said, *The wicked shall not enter, but bee without*, implying, that they shall bee in the world, though kept out of Christs Kingdome, and these remaining wicked shall bee the Nations ruled with Iron, *Rev. 2. 27.* for no Saints shall be so severely ruled; and *Isa. 65. 28.* the sinner, though living long as well as the Saint, shall bee cursed; therefore they shall bee, but bee cursed tributaries, as the *Gibeonites* to the *Israelites*, for all the credit and happinesse in those dayes shal bee in Christ and in being holy, *ver. 16.* therefore they are described in a slavish state, *Isa. 65. 13, 14, 15.* speaking of this time, as appeares by *Ver. 17.* And this is the second thing Christ will doe when he comes to set up his Kingdome,

Thirdly, Christ will examine, blame and shame the Saints who are alive at that his coming, if they be found to have walked loosely, hee will not kill them nor change them in a moment, that is to bee done at his last coming to judge all, as we shall shew afterwards, but he will shame them that have been loose, *Rev. 14. 15.* therefore Peter exhorts to be holy that wee bee not blamed at his coming, *2 Pet. 3. 11, 12, 14.* now when Christ hath thus done and put his Kingdome into forme, he will withdraw to heaven againe, and leave the Government

3. Christ will examine, blame, and shame the Saints.

Christ with-
draws himself
into Heaven
and leaves
the Govern-
ment to the
raised.
The Apostles
shall be chief.

Government to the dead Saints raised up, among whom the Apostles shall bee chiefe, therefore he saith, *Luke 22. 29.* as the Father gave him, so hee gives them a Kingdom in which they immediately shall rule; which is Christs first part of his Kingdom, which finished, Christ will come again, and in person administer things (as we shall see anon) but for this first part of Christs Kingdom he will give it to the Saints, that is, to them immediately to Rule, therefore saith, *Math. 19. 28.* they shall judge on Thrones the twelve Tribes; that is, they and all Believers shall rule the World, in which the twelve Tribes shall bee chiefe, and they shall not onely rule as Kings, but as Priests, *Rev. 20. 4.* that is, Discipline their Soules as well as rule their bodies, and yet this rule is said to be with Christ, *Rev. 20. 4.* because in his name and by his appointment; and in a speciall presence of his, though not bodily, therefore the Kingdom is said to be sometime Christs, and sometimes his Saints, *Daniel 7. 13. 14. 18. 32.* which surely is said, because as hee will at last, be constantly on the Throne visibly, and come at the first visibly to set up this his Kingdom: So he will depute the Saints Governors, and withdraw his visible presence for a time to Heaven againe, for, *1 Thes. 4. 5. 6.* and *Math. 25. 31.* (both of which speake of the last Judgement at the Worlds end,) yet he is said then to come from Heaven, though he had come before, therefore he must have gone to heaven againe, therefore the Apostle comforteth them at the last Judgement; *That they shall bee ever with the Lord*, intimating that before hee had come, and with-drew without them: but now would do so no more. If yee say it is better then to die before this Kingdom begin, since all the Saints who dyed before this Kingdom begun, shall bee raised from death, and live immortall Lives and rule the World, whereas the Saints that live to it, and in it, shall live but mortall lives, and under the Government of the other Saints: I answer, God hath appointed somewhat proper and peculiar to every Age of his Church and people; but the last Ages, shall in this life and world excell the former, *Heb. 11. 40.* the former without the latter Ages shall not bee perfect, and for the latter Ages are better things provided then for the former; wherefore these Ages which shall fall in Christs Kingdom shall farre out-strip all former Ages, and not onely in happinesse in this World; (but for ought I know) as they shall bee more holy in their mortall life, so they shall be ever more glorious in Heaven: therefore it is to be desired to live to these times of Christs Kingdom, though I confesse in some respects to this present World and time on Earth, the Saints dead before

obj. Better to
dye before.

Answer.

Better to live
at that com-
ming.

before Christs Kingdome shall have an advantage of them who live to it, because the dead *Saints* shall be raised and live also, but in a nobler way, by which dispensation, God recompenseth them; for they who live and dye before Christs Kingdome, live most by faith in trouble and darknesse, and therefore are raised up on earth to inherit Christs Kingdome: But they who live in Christs Kingdome, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sense, wherefore they shall have no Resurrection till the last Judgement, but yet they have no glory and holinesse in this world (which is the seed-time for eternitie) and so shall have more glory at the last day, and for ever; whereas the deeds of dead *Saints* raised up, being wages and reward, and not a worke or service; shall not adde to their account at the last day, but they shall be judged according to what they did in their mortall lives: even as in hell, they that dye and are cast into it, shall not be judged at the last day, or punished in hell, for what they doe being dead; (except the poylon on earth which their counsell and practises, when they lived, shall spread) so neither shall the *Saints* departed, though raised againe; So that it is to be desired to live to Christs Kingdome, though wee may be much comforted, if God please to have us dye before it come.

Advantage of
raised *Saints*.

They shall
have more
glory at the
last.

If you object, how can soules of *Saints* dead be fetched from heaven to live on earth againe, with men in their bodies, since it is a damage to be fetched from heaven to earth, and from the bodily presence of Christ and face of God, and innumerable company of Angels, to converse againe on earth with men. I answer, this objection supposes the soules of the dead *Saints*, to be in the highest heavens, which is not so; but if their soules were in the highest heavens, yet it becomes them to doe it, to serve Christ, as the Angels come from heaven to serve the *Saints*; and as *Lazarus* his soule came into his body againe at the commandment of Christ; but it is likely the soules of the dead *Saints* are not in the highest heavens, but in a middle place, better then this world, but inferior to the highest heavens, which is meant in the new Testament by *Paradise*, in which they have full joy and perfect happinesse, *Heb.* 12. 23. and a speciall presence of Christ, *Phil.* 1. 23. & 2 *Cor.* 5. 6, 8. that is a presence to their minds, which may be, though they be not where Christs body is; and in this place they are kept till this Kingdome of Christ come, and then they shall assume their bodies, till the worlds end, when with soule and body they with all other *Saints* shall goe up into the highest heavens for ever.

Obje^t. How
can soules be
fetched from
Heaven to
live on Earth
again.

Ans^w. Their
soules be not
in the highest
Heavens.

They are
kept in a
place till
Christ come.

Reasons to
prove it.

To prove this, there are these Reasons:

First, The Apostle puts a difference betweene Heaven and Paradise, in two severall places, *2 Cor. 12. 2. 4.* and therefore calls it visions and revelations, in the plurall number, *Verse 1.* and *Paradise* is said to be the Kingdome of Christ, that shall be in this world, *Rev. 22. 3. 4.* compared with *Chap. 2. 17.* Because that which made this Paradise, is by Christ brought into this world; and into this Paradise went Christs soule, and the Thieves, which was not Heaven, for it is called Christs Kingdome, which is only in this world, *Luke 23. 42, 43.* and its most probable, that Christs Soule never went into the highest heavens, till his Body went also; for his going into the highest Heavens is a going unto his Father, which when he doth, declares his Righteousnesse; that is, that he is justified from all guilt imputed, *Iohn 16. 16.* which hee is not till hee rose from the dead, and so ascended in Body and Soule.

2.

Secondly, None but the high Priest went into the *Holy of Holiest*, which taught us, that none but Christ, and so none before Christ, ever entred the highest Heavens, *Heb. 9. 7. 8.* the way to Heaven was never opened till Christ the *High Priest*, was entred Body and Soule, (for so onely hee is the *High Priest*) and whereas it might be thought none entred in their owne name before Christ, but they might in his name doe it before him. That is not possible, for the *High Priest* could not send any in his name into the Holyest, but must onely goe in his owne person, and so must Christ into heaven, for this the Apostle tells us, the Holy Ghost taught us by that, and so Christ hath the *High Priests* dignity, that no man but hee ever yet came into the highest Heavens: as the holyest in the Tabernacle never had but one man in it; namely, the *High Priest*; so the highest heavens never had but one man in them, namely, Christ, nor shall have, till the worlds end: and till Christ came and went in thither, it was shut up, and never opened to any, *Heb. 9. 8.*

The way to
the highest
Heavens ne-
ver opened
till Christ
went.

Object.

And whereas it may be said, that the soules of *Saints* may goe into the highest Heavens, though their bodies be not.

Answer.

I answer, That the bodies of *Enoch* and *Elias* were taken up together with their soules, for they did not dye, but were translated and changed, and so left not their bodies behinde, them; wherefore if their soules were in the highest Heavens, their bodies also were; which is absurd to think that any bodies were there before Christs; wherefore there is a place, and not the highest Heavens, in which the soules of dead *Saints* are kept; from whence was fetcht the soule

The bodies
of *Enoch* and
Elias taken
up with their
Soules.

Soule of *Lazarus*, and other Saints, who dyed and were raised up at *Christ's* death, whence they shall come, and being raised shall be joy-
ned to their dead bodies, and rule Christs Kingdom on earth, Christ
himselfe as a man comming visibly with them.

And if you aske, where this place of *Paradise* is?

I Answer, it must be below the third or highest Heavens, therefore
surely it is in the Region or Element of fire, where the Sunne and
Starres are, or in the highest Region of Ayre, which is called Hea-
ven in Scripture, for *Paradise* is Christs Kingdome, begun and shall
be it's perfection, *Revel. 2*. Therefore as Christs Kingdom is in this
world and the Fathers in the Heaven, so is *Paradise*. Nor doth this
countenance the *Papists Purgatory*, for that is a place of *Penance*
and *Satisfaction*, but this is a place of perfect joy and neere commu-
nion with *Christ* (though not locally) in which they are reserved till
the resurrection of their bodies; a condition much better then that
on earth; though short of the highest Heavens; which *Purgatory* is
not, but a Prison. Now these Saints fetched from this *Paradise*, and
joyned with their bodies raised from the dead (which is the first re-
surrection) they rule *Christs* kingdom, even all of them, though some
of them in more eminent places than others.

Where Para-
dise is.

Now for the second thing; namely, the persons that shall bee go-
verned, or the Subjects of this Kingdom. They shall be all that live
upon earth, and the place they shall govern shall be the whole world
Psal. 45. 16. The children of the church, (that is the Saints) *shall be privi-*
eges in all the earth; the wicked on earth, shall be ruled like slaves, *Rev.*
2. 26, 27. the Saints that live on earth, shall be ruled like the *Is-*
raelites under *Salomon*, themselves being as Lords, therefore is Christ
called the King of Saints, *Rev. 15. 4.* where this his Kingdom is de-
scribed, because all that rule and are ruled there, are Saints, and hee
makes the Saints Lords, and all the wicked slaves.

Subjects of
Christs
Kingdome all
living Saints,
and all peo-
ple on the
Earth.

Now these Subjects of his Kingdome, shall be both their Tribes
converted unto Christ, and the Nations of the Gentiles thereof,
Mat 19. 28. it is said, *they shall judge the twelve Tribes*; that is, go-
verne and rule them, not that they onely shall bee then governed:
but they onely are named, partly because in these latter daies the
conversion of the Gentiles was not then knowne, and partly be-
cause in these latter dayes, ten of the twelve Tribes are lost, but
shall be found out and made Subjects of this Kingdome of Christ;
so *Isa. 24. 23. God before his ancients shall reigne*; that is, his ancient
people the twelve Tribes. *Israelites* and *Jewes*, they shall be the sub-

All the tribes
of *Israel* that
bee converted
and made
Subjects of
this King.
done.

jects of Gods kingdome, *Ezech. 37. 21* *Israel* and *Judah* (who never were joyned since they were divided in *Reheboam* dayes, shall be one people for ever, under one King *David*; that is, *Christ* typified by *David*, for this division was since *David*: and as the twelve Tribes shall bee the subjects of this Kingdome, so the Cities of the Tribes shall bee built againe, and inhabited by naturall *Israelites*, especially *Jerusalem*, which shall bee the most eminent city then in the world, or that ever was in the world. *Psal. 69. 35. 36.* which is a prophesie of what should bee done to *Israel*, both as a punishment for their crucifying *Christ*, *verse 10. to 29.* and also what should be done after *Christ*s death, *ver. 35. 36.* so *Zach. 14. 9. 10. 11.* when the Lord is one King over all the earth, then shall *Jerusalem* bee built, and as the *Israelites*, so all the Gentiles which are Saints shall bee subjects of this Kingdome; *Revel. 21. 24.* but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the naturall branches of a stock before a wilde branch ingrafted, therefore it is called the Kingdom of *Israel*, *Acts 1. 6.* though it contain all Saints (*Israelites* and Gentiles) because it's primitive glory and principall, shall bee *Israels*, for indeed the *Israelites* shall bee first raised to this glory, and at *Jerusalem* will *Christ* begin to shew himselfe, and then by and from the *Israelites* shall glory descend to the Gentiles, as the Gospell first did, *Luke 24. 47.* there is a double fullnesse of the Gentiles, *Rom. 11. 12. 15. 25.*

One is, that which is to be from the time of the Jews rejection, till their calling, againe, *ver. 25.* whiles the Gentiles alone, without the *Israelites* are Gods people a set number of persons, and a set degree of grace and glory is appointed to them; which accomplished is called their fullnes, and till that is fully done, the *Israelites* must be kept out.

Another fullnesse of the Gentiles is a set number of persons converted to the faith, and certaine degrees of grace and glory to come to them upon the taking in of the *Israelites* againe to bee Gods people, *verse 12. 15.* which shall bee so great an increase, as if they received life from the dead, and shall bee much more then what they got by the *Jews* rejection; this indeed is called the fullnesse of the *Israelites*, *Rom. 11. 12.* but from this fullnesse shall come in a greater fullnesse to the Gentiles then ever they had before, both greater degrees of grace and glory: therefore it is said, the Kings of the Earth, that is, of the Gentiles, bring their glory into it, *Revel. 21. 24. 26.* that is, it swallowed up all former glory of others, and also for multitude

Jerusalem
shall be built
again in this
Kingdome.

Israelites
shall have
pre-eminence
in *Christ*s
Kingdome, a-
bove all
Saints.

A double full-
nesse of the
Gentile.

In *Christ*s
kingdome as
all the twelve
Tribes,

tudes there shall bee more Nations of the *Gentiles* converted then were even all the Nations of the earth. *Mal. 1. 11.* Thus much for the subjects of this Kingdom, which shall be a world of Saints with some wicked (few in comparison) slaves and tributaries.

Thirdly, now consider the Priviledges of this Kingdom, which are wonderfull (as though it be so large yet) first all the Subjects of it that are freemen, shall be holy and not seemingly Saints but true Saints, not any finner, *Isa. 35. 8.* and *60. 21.* *Revel. 21. 27.* and *22. 14. 15.* *Zach. 14. 20. 21.* yea no hypocrite shall be there, *Rev. 22. 15.* none that makes a lie, *Isa. 60. 21.* (that is, in profession by hypocrisie) as *Tir. 1. 16.* and *Rev. 21. 27.* nothing that defileth or worketh abomination shall be there (now hypocrites defile and worke abominations) for this Kindome being administred by Christ, and so many Saints raised from the dead, how can hypocrites bee undiscerned? None are to be in this Kingdom, as free subjects of it, but such as shall be saved, being elected, *Rev. 21. 27.* Christ the Lambe hath a Booke of Life, written out of the booke of the Fathers election, in which are the names of all that shall partake of the Priviledges of this Kindome and they are onely such as are in the Fathers booke of Election; as appeares, because they are opposed to sinners and to the damned, *Rev. 21. 7. 8.* which are onely Reprobates: so that it is most probable that no person shall be excommunicated as proving bad, nor any of the Children of these Saints prove naught, but that all that shall bee borne of them, shall bee elect and prove Saints. *Isa. 59* is a prophesie of *Israels* badnesse and helpleynesse before his conversion, and call to Christianity; for the next chapt. is applied to it, *Rev. 21. 24.* and the Apostle, *Rom. 11.* speaking of their fall now expected after the Gentiles, applies this, *Rom. 11. 25.* to the 33. quoting this *Isa. 59. 20. 21.* and shewes that all *Israel* shall bee saved, that is, either all Gentiles and Jews joyned in one in this new world, or all that of *Israel* shall bee converted, and that is all of them, as all were reiectted, *Rom. 11. 32.* for they bee all elected, *ver. 1. 28.* for the Covenant; that is, of election (as is explained, *Rom. 11. 27. 28.*) with their seed: that is, all the children for ever, *Isa. 59. 25.* for to these dayes God hath reserved the harvest of his elect to come in, and all former times have had but the first fruit or sprinkling of the elect; for in these times there shall bee no sorrow or weeping, *Rev. 21. 4.*

So all Nations of the earth shall be converted.

The priviledges of it.

1. All its Subjects, except slaves, shall be holy and true Saints, no hypocrites among them.

None in Christ Kindome shall prove bad, and bee excommunicate, all their children shall bee elect and Saints.

Now, if any of these or their Children, should prove hypocrites or wicked persons, it would more grive them then any outward

affliction; so that they could not have everlasting joy; neither could sorrow nor sighing flee away as it is Prophefied, *Iſa.* 35. 10. Therefore all that enjoy this Kingdome. are called the seed of the blessed, they and their off-spring, *Iſa.* 65. 23. And they are called *Gods Elect, Verse 22.*

3. In Christs Kingdome holinesse shall be greater then ever: it was on earth.

Thus there shall be generall holinesse in all persons: so there shall be much Holinesse, greater then ever was, either in Israelites or Gentiles, *Iſa.* 60. 21, 22. *Zach.* 12. 8. *Iſa.* 35. 5, 6. *The feeble shall be as David. and David as God, as the Angel of the Lord;* that is, as Christ: The meaning whereof is, that the lowest and meanest Saint amongst them shall be exceeding high in grace, for they shall have very great familiarity with Christ, and eminent impressions from him, *Rev.* 22. 24. For Satan shall be chained up, who is the Tempter, *Rev.* 20. 1, 2 3. And originall corruption shall be so restrained and over-mastered, that it shall not sell any of them under sin, or lead them into captivity to it, though yet it shall be in their soules, but as an enemy in chaines: For such shall be the government of those times by Christ and the Saints raised from the dead, and most of the promises and threatnings in Scripture accomplished, that it shall be a life much of sense, little (in comparison) of faith, and therefore shall be yoke originall sinne, as that it shall get little or no ground of them; and that which crownes all this, is, that there shall be no more decay nor back-sliding in holinesse.

4. No back-sliding in this Kingdome.

There hath been an opinion, that there shall be a back-sliding before Christs comming, as indeed there was before the ruine of *Jerusalem* after Christs death, and was a signe of it, *Matth.* 24. 12. and perhaps there shall be the like before his setting up of this his Kingdome, but there is not the least hint in Scripture of a back-sliding after his Kingdome is set up, before his comming to the last generall Judgement: As for that, *Luke* 18. 8 it is evidently meant (not of his comming to the last Judgement, but of his comming in a providentiall way for a particular help to his people: as the scope of the Parable shewes, *Verse 1.*) and indeed back-sliding is not compatible with the glorious estate of this Kingdome; for there shall be no sighing, or teares, and no curse, but they shall observe the Lord, *Rev.* 22. 3. Therefore there can be no back sliding, for then sighing and teares, and a curse, must needs come sooner or latter, and *Verse 14.* there is the tree of Life, and a right to eate of it; therefore they shall not decay, but be over-commers, *Rev.* 2. 7. and therefore God himselfe shall be with them, *Rev.* 21. 3. that is. an immediate fellowship

ship

ship with God, and thereby, and not by Ordinances, but by God and the Lambe, that is, they shall be edified immediatly from God in Christ: and as they had before the Sacrament of the Lords Supper, the gesture and manner of which, Christ makes a signification of this Kingdome of his, in which they shall rule as hee in a kinde of equality, yea, in his stead, *Luke 22. 27, 29, 30.* This Sacrament is but to last to the next comming of Christ, *1 Cor. 11. 26.* that is, till hee come to set up this his Kingdome, the priviledges of which it seales to us in a fellow-like gesture of sitting at a Table together; and serving but till he come and give us this Kingdome, it implies that it shall then cease and with it all other Ordinances, but immediately feed from God in Christ.

That is an immediate fellowship with God.

The Sacrament to last but till this comming.

Sitting at the Lords Supper.

Now, what commeth immediately from God, is not subject to change or decay, as the highest Heavens, and that Earth which was without forme, called a *Chaos*, created in the beginning of the first Day; and also the soule of man, these things made out of nothing immediately from God, decay not at all; whereas all other things created out of something else, are subject to change: wherefore since there shall be the Throne of God and of the Lamb, they shall all serve him, *Revel. 22. 3.* And Christ will hold them up in fulnesse of grace, though not in full perfection of any grace, till the last generall Judgement and their translation into Heaven; which translation of theirs, shall not be from a delivered estate, but from an estate of greatest holinesse that ever was upon Earth; for therefore is that Holy and Glorious estate provided for them on Earth, to prepare them for Heaven; therefore they must not be delivered from it when Christ comes to fetch them to Heaven at the last Judgement.

What comes immediately from God, not subject to change.

Christ will hold them up in fulnesse of Grace.

And as there shall be a fulnesse of Holinesse, so there shall be a full and present answer to all their prayers, *Isa. 65. 24.* In that there is no sinne to keepe good things from them, or to separate between their God and them.

6. A full answer to all their Prayers.

Secondly, whence followeth that there shall be all fulnesse of all temporall blessings; as peace, safety, riches, health, long life, and whatsoever else was enjoyed under any *Monarchie*, or can be had in this world *Rev. 21. 7.* They that shall enjoy this Kingdome which is described from *Verse 1. to 7.* are called over-commers, and that which they shall enjoy in it, is the inheritance of all things, that is, what ever can be had in this world, that may make their lives comfortable, they shall have for them and their children for ever, and that

The second priviledge of Christs Kingdome, a fulnesse of all temporall blessings.

They shall have them with sweetnesse.

that with a peculiar sweetning; for through them, they shall have God for their God, and they be his children also; *Iſa. 33. 16. to 23.* where fullnesse of peace and quietnesse is promised to the Subjects of this Kingdome. *Verse 24* and exemption from all bodily troubles, which also, with abundance of all things, is promised; *Iſa. 35.* throughout the Chapter: and *Iſa. 60.* throughout: so *Iſa. 65. 13.* to the end, it is meant of this Kingdome; for hee saith that *Verse 17.* which is applied to this Kingdome onely, *2 Pet. 1. 13. Rev. 21. 4 5.* of making new Heavens and Earth; and in this Kingdome shall be long life, an hundred yeeres shall every one have, and no infant or any other shall dye sooner; they shall last long, as a Tree, *Verse 20. 23.* and there shall be no sicknesse or griefe, or trouble to consume their strength, and thus it shall passe from Father to Sonne, unto many generations, that is, many hundred yeeres; *Verse 21. 22. 23.* but the wicked amongst them, though they live long shall be cursed, *Verse 20. Zach. 14. 11. Rev. 21. 4.* There shall be no more death, that is, not an exemption from a naturall, but there shall be no violent or untimely death by any griefe, sicknesse and trouble; therefore, when David was to have the Temple settled in his Sonne Salomon, it is promised the people should have a place of their owne, and not wonder or be afflicted any more, *2 Sam. 7. 10. 12. 13.* in reference to which, it is said of this Kingdome of Christs, which was to come under the Seventh Trumpet, *Rev. 11. 15.* I say, it is said of this Kingdome, and that with an Oath, to assure us of it. That there shall be time no longer, *Revel. 10. 5. 6.* that is, no longer time for sinne, misery and sinners to sway in the world: For of this it is principally meant, That old things are passed away; and all things are become new, *Rev. 21. 4. 5.* wherefore in the time and dayes of this Kingdome, it shall be as in Salomons time, *1 King. 4. 2.* The people of Iudah and Israel were many, as the sand of the Sea, eating and drinking, and making merry. In this time they shall plant, build, marry, beget children from generation to generation, in perfect peace; and though they shall dye at last, yet it shall be in a full old age; but their Children shall grow up in their roome; for all the wicked in the world, shall either be ruined or enslaved, and Satan wholly restrained from tempting them to sinne, or others to trouble them, and originall corruption shall be kept in, as not to breake forth into any grosse way, therefore no affliction shall breake forth upon them; but as sinne shall so dwell in them as they shall neede Christs Righteousnesse to justifie both them and their workes; So that as they shall be lively sinners, though greatly sanctified, so shall

death

Exempted
from all bo-
dily trouble.

Long life an
hundred
yeeres.

No sicknesse
or griefe.

No violent
death.

Rev. 10. 5. 6.
No longer
time for sin.

All the wic-
ked shall be
either ruined
or enslaved.

death; though no other affliction before death cease upon them. This shall be the glory of the state of Christs Kingdome, a middle state, betwixt the state of ordinary Christians in heaven, which must take for heaven: for heaven is too high above our capacity, that wee cannot conceive it, till we have enjoyed this of Christs Kingdome; and of this Kingdome there is almost all that wee have said, recorded by way of Prophesie together in *Psalm. 97.* which *Psalm* the Apostle shewes, is meant of Christ, *Hebr. 1. 8.* because he applies to Christ what is said in this *Psalm.* *Worship him all yee Gods, or Angels,* for if Princes be called Gods, then much more may Angels be so called, who are Thrones and Dominions; and the *Psalm* is selfe sheweth it, *wherein is the Kingdome of Christ;* and so that in the *Hebrews* shewes: for *Chapt. 1. 5.* he hath spoken of Christs birth, now of his eternall generation of his Person, (*This Day have I begotten thee*) and the birth of his humane nature in the fulnesse of time (*I will be to him a Father, and he my Sonne*) then hee proceeds and saith, *when hee brings him into the world;* that is not at his birth, (of which hee had spoken before) but at his bringing him to reigne (for so the *Psalm* quoted carries it) *Christ shall come with his Fathers Glory, and by his Power into the world to reigne;* then shall the *Angells* worship him, for they shall wait on him as his servants, *his dominion shall be over all the earth;* that is, the continent, and multitude of *Isles,* *Psalm. 97. 1.* And it is said, *he reigneth,* because it's a sure Prophecie, and so speaks as if it were in present, as is usuall in the Prophets, to speake as in present of a future thing, *He shall with Majesty, and with Justice,* *Vers. 2.* that is *rewarding the righteous, and punishing the wicked,* *whom he shall destroy round about with fire,* *Vers. 3.* and his Majesty shall be evident to all, *Vers. 4, 5, 6.* whereupon shall follow shame and amazement to all sinners, *Vers. 7.* even to such as he kills not; which sinners are set out by one sinne for all the rest, *viz. the breach of the second Commandment,* because of that is God jealous; and because a maine sinne in Poperie, in whose dayes *Christ shall come and set up his Kingdome,* is Idolatry against the second Commandment.

Thus also all they who are to enjoy the priviledges of this Kingdome of Christ, are described, *by not being infected with Poperie,* *Rev. 14. 2. and 10. 4.* And therefore such onely are said to escape the poison of poperie, whose names are in the *Lambes Booke,* *Revel. 13. 8* that is, enrolled to enjoy the *Lambes Kingdome,* as is exprest, *Revel. 21. 27.* For as the Father hath a Roll of all such as shall live in heaven, (which is his Kingdome) so hath the Lambe for his Kingdome:

His people
not infected
with Poperie.

Christ hath a
roll of all his
subjects.

The Personall Reigne of CHRIST upon Earth.

and this is subordinate to that, whosoever is in the one, is in the other: *And not onely such are in the Lambes Booke, as escape Perory, but all Saints from the worlds beginning, for ever since, was he slain, and thereupon had a Kingdome assigned him, and a booke, in which he inrolled all for whom he dyed: as Rev. 13. 8. As all sinners shall be ashamed; therefore when Christ reignes, so shall all Saints be joyed (and especially the Israelites, whose glory shall be chiefest, Plal. 97. 8. 9.)*

They shall
then have an
harvest of
light and joy.

for they shall have at his Kingdome a harvest of light or joy, Esa. 65. 14. 17. The seed of which is sowne in Gods purposes and promises, and in their holinesse and afflictions; in which, though the harvest of their joy appeares not, but is covered, yet it shall surely spring up at this Kingdom of Christs; and in hope of this, the Saints should greatly joy, all present, as shall be shewed afterwards; and in pledge of this, they have all present deliverances, Vers. 10. Thus much for the evening, or first part of Christs Kingdome.

A little disturbance
Christs king-
dome shal
have.

That trouble
not long.

Christs third
and last com-
ming

Now, when this Kingdome of Christ hath lasted to many generations, the slaves and tributaries to this Kingdome will be growne to multitudes, so prophesied of under the name of Gog and Magog, *Rev. 20. 8. Ezek. 38. 39. upon whom the Devil shall be let loose, to stir them up to combine to raine the subjects of Christs Kingdome, which Satan shall draw them to by some deceitfull trick, Rev. 20. 7. 8. For if they were not deceived, they would never be drawn to assault the Saints, of whose glory and power they had experience through so many generations: Which trouble to the Saints shall not be long, but for a little season, Rev. 20. 3. For it shall onely be a violent and sudden assault, the Devil having been so long restrained, being now at liberty, will violently, in a most sudden hurry, draw in all the wicked of the Earth to assault the Saints, but there shall not an haire of any of their heads fall to the ground (for they were set above all trouble at the beginning of Christs Kingdome) but Christ will suddenly come from Heaven, and with fire kill all the wicked ones, Rev. 20. 9. even every Mothers childe at this his comming, hee will not leave one wicked one on earth, whom hee will not slay, for this is the onely time for their first death: Every wicked one must die (as Heb. 9. 27.) and then come to judgement. And the wicked that live to the approaching of the last judgement, shall die a violent death, every one of them in the world: and this is the third and last comming of Christ, which hath bene onely considered and the former, namely, his second comming, hath not been minded.*

Thus by his second and third comming *Hee will raine a world of Nations, even all that are wicked, with a first death (besides their second*

cond death, to which hee will condemne them at his last generall Iudgement, Rev. 20. 14. 15. even as it is said of him, Psal. 2. 8. 9. &c. 45. 5. &c. 110. 5. 6. 7. (But at his first coming, when he came to live on earth like one of us; he came not to kill any, but to save, Joh. 3. 17. Joh. 12. 47. And Christ saies thou mayest see him when he comes to reigne, because his Foot-stoole, which thou seest, is so much the higher, Psal. 110. 1. and his glory the more: Therefore, Psal. 97. 7. in his kingdom he is high above all, therefore the Father also reprobates so many which are to be his foot-stoole.

And this occasion will Christ take, to come to the last generall Iudgement: not any back-sliding of his people; but an assault of the wicked against his people, whom to destroy. Christ will come from Heaven, and shall begin the last generall Iudgement; before which he will also in a moment, at the twinkling of an eye; change the bodies of all his Saints that are not dead before, but alive on earth at this his coming, 1 Cor. 15. 50. 51. 52. Which change is equivalent to death (for all must some way or other die) but the wicked then alive on earth, shall be killed with him every one of them, and not one left at this time: but the Saints then living shall bear a change of a moment: a great difference twixt them and the wicked, and he will raise up the dead bodies of the Saints, who lived and dyed during this kingdom of Christs; and they together who were living at this last coming of Christ, but were changed in a moment, shall all together meet the Lord Jesus in the aire, coming from heaven againe, and after this shall never be absent from him any more. Christ indeed went from them the two former times; after he came to them; but after this coming, he will take them with him, and they shall never be parted, because he hath now gathered together all the elect, and ruined all the wicked, which was never done till now.

For this purpose consider, 1 Thess. 4. 13. to 18. in which place the Apostle speaks not of the beleivers then living (though hee speake of them in their person) nor of them who should live at Christs first coming to set up his Kingdom, for they shall not then be killed, though the ungodly shall be then slain: (as was shewed before) but the Apostle saith it of them who should live when Christs coming to the last generall Iudgement; for he speaks of them who should not die, but be changed in a moment, which befell not the Apostles nor any Beleivers in those dayes, but is to be the Lot only of those who lived in Christs Kingdom; and that at the dawning of the morning of it immediately before his coming to the last and generall Iudgment; and they that slept; that is, dyed in the time of Christs Monarchy, should not be behind them who were alive at Christs last coming, for they should be raised up first. For at the last coming of Christ, hee will come

How Christ begins the last generall Iudgment.

The assault of the wicked on the godly occasions Christs last coming to Iudgment.

Christ will come from Heaven, and shall begin the last generall Iudgement.

1 Thess. 4. 13. to 18. explained.

The Personall Reigne of CHRIST upon Earth.

and joyne himselfe with them who were governing the world all those Ages of Christs Kingdome, and the Saints who lived and dyed during that Kingdome shall bee first-raised (that is, before the wicked), and then they that be alive shall bee changed (equivalent to death) but though alive, they shall not prevent the dead, 1 Thes. 4. and then shall all the wicked be raised, from Cain, Rev. 20. 9. to the end: This is the second and last Resurrection, so that they who live at Christs coming shall not prevent, that is, bee with Christ before them that dyed during that time of the reigne of the Saints over the world, but one as soone as the other shall meet Christ. And so this place in the Thes. doth not prove, that all Saints shall lie dead till Christs last coming to generall judgment, but they who after Christs coming, and setting up his Kingdome, shall live and die, they shall live and die, they shall be raised againe, and be with Christ as soone as the Saints living when Christ comes: but the Apostle speaks of this farre distant time, as if it were all one, (as I shewed before.)

The morning or most glorious part of Christs kingdome.

I. Differences betweene the evening and the morning of Christs day.

2.

3.

Now when Christ thus comes and reignes over all the wicked, and changes the bodies of all living Saints on Earth, and raiseth up all the dead Saints who dyed during that his Kingdome in which the Saints reigned; and raise up also the wicked, dead from Cain to the last wicked man (for all the wicked that were deadly dead all the time of this Kingdom of the Saints, at last they shall be raised up), and then is the Dawning, and the Morning of the day of Christ; compared with which, the former part of Christs kingdom was but a night (though in it selfe most glorious) for in it.

First, Christ shewed himselfe, but withdrew, and ruled by Saints raised up from the dead, but now Christ shall never withdraw from this visible Throne, still he end all, and resigne the Kingdom, and all bee translated from earth to heaven.

Secondly, before all the Saints formerly dead lived, but none of the wicked, and the Saints living on earth lived in a mortall way, and the devill was onely chained up; but now all mankind shall be raised up and live, and all Saints shall bee glorified in body, as Christ is, Phil. 3. 21. 1 Ioh. 3. 2. Whereas those of believers, who lived in the first Resurrection, and ruled the world, had their lustre of glory, which held in Christ but the forty dayes on earth after his Resurrection, and all Angels and Devills shall be judged, and all names shall confesse Christ to be Lord, whilest every Angel, Saint, Sinner Devill, shall be absolved or condemned by Christ in his owne humane nature.

Thirdly, before the earth was full peace and fruit as it could be, whilest

whilst inhabited by sinners, though sanctified; but now in as much as all mankind have died, or have been changed; or translated, *the Earth and all Creatures shall be delivered from the bondage of vanity and bondage inflicted on them when death was on mankind, and then shall all the creation be in its primitive glory as it was in the first creation, which is that it hopes for Rom. 8. 19. to 22. For that place cannot be meant of the first time of Christs Kingdom, but of this last part of it. For all Beleevers (not onely some) shall have the redemption of their bodies; verse 23. which all have not in the first part of Christs Kingdom: nor can it be meant of Heaven, for into that none enter but the elect: but here every creature shares with beleevers in a proportion: therefore its meant of this generall time of judgement; during all which time (how long soever it be) and yet it shall be a long time (as we shall shew hereafter) *all the Creation, and every Creature shall be in its first glory as when created, and not in vanity and bondage, that is, not abused to other ends then God made them unto; namely, to shew forth Gods glory, and not to serve men in a way of sin; and all this state of glory of every creature shall be blessed by all men raised from the dead; Saints and Sinners, the one standing on Christs right hand; and the other on the left.**

Rom. 8. 19.
&c.

Now when this is, *then shall the judgement be, which we call the day of Judgement; Mat. 25. 31. to the end, as Rev. 20. 12. to the end, which finished, the Saints shall be carried with Christ for ever into Heaven, and the wicked sent with the Devil into hell. Which hell shall not bee that which is now called and used for hell, but another; for the hell that now is, is but a prison, and not the place of execution; and serves only to reserve condemned spirits, which have no bodies, till the execution at the last day, at which this hell that now is shall cease and be swallowed up, Rev. 20. 14. Now this hell which is at present either in the aire or sea (for the spirits and soules of the damned wanting bodies, may be in either place, because they doe not soake up room as bodies do) The Sea is thought to bee hell, because the devils called their place the deep, Luc. 8. 32. and did run their hogs into the sea, as if there was their place. But some rather think that hell is in the aire, in that the devils are said to be there, the prince of the aire: but if it be in the aire, its a lower Region of it, for in the highest Region of the aire, or in the fire, which is next above it, is Paradise, and the place of dead Saints soules. But I think that hell should not bee in the aire, because all the aire in Scripture, even where the birds fly, is called heaven. But to be sure, in some of the places of aire, or in the waters, is hell, and not in the*

Of Hell.

Hell that now is but a prison.

Which shall be swallowed up.

Hell in the Sea or Aire.

the

Phil. 2. 10.

All this lower
and visible
world shall
bee hell of
damned.

All then re-
duced to this
Chaos.

Rev. 20. 11.

the earth: perhaps its in *that water which are above*; Gen. 1. 6, 7. Indeed the Apostle sets out them in hell by being under earth; Phil. 2. 10. not to show the place, for under the earth is nothing but the water and aire in that the earth is the center and globe, environed with the water, and aire, and heavens, but to set out their bafe and condemned estate, they are trod under foot, as the most basest of creatures, all other being on or over the earth, and the dead bodies are under earth, which yet must have a Christ; but the Hell which shall be the everlasting torment of all the damned, shall bee all this lower and visible world, all the places of the earth, *water, aire, sun, moon, stars*, and the fire, called the *heavens and earth*; (namely, all the heavens, but the third and highest) that is, all that God made the first part of the first day, before he made the Light which is also called earth; Gen. 1. 1. and the heaven there is onely meant the highest heavens: for out of that earth which was a darke confused lump (and is therefore called a *Chaos*) ver. 2. God afterwards made the *other lower heavens*, as the light; that is, the *element of fire*, ver. 3. and the *aire*, calling it *heaven*, ver. 8. so that all these lower heavens and earth habitable, and every creature and ornament were made out of that *Chaos*, which God created immediately.

Now at the Worlds end God will reduce all these to that *Chaos* which they were at first (as hee doth mans body to that dust it was made of) and leave no order, comfort, or delight in any place; nor any light (therefore Hell is called *utter darkeness*) but a meere place for their bodies to subsist in, which shall live without aire, because they shall be made immortall, to bee tormented for ever. For the things which God immediately made out of nothing, shall never change (as the highest heavens, and Angels in them, and the Soules of men, and this *Chaos* call'd the earth) but all other things, being made out of something, even out of this earth or *Chaos*, they shall after a time change, and so all this world shall come to an earth or *Chaos* againe, Rev. 20. 11. at the last Judgement the *Earth and Heaven* vanisheth for ever, that is, the earth and heaven made out of the *Chaos* the second and third day, Gen. 1. 9, 10. and they and all works in them returned for ever into a *Chaos*, or first darke earth and lump againe. So that this visible world is but as a Stage, on which God and man, and devills shall act their parts, and then it shall be removed, and all the furniture thereof; which also is deserved by mans sin for whom it was made, and on whom God bestowed it: and surely, if Christ had not kept in and upheld it, Heb. 1. 3. it had runne into this

this Chaos (sooone as man sinned) for confusion is sinnes proper effect, but Christ tooke it up and upheld it; bee use he meant to have a Kingdome; which hath and resigned; then shall the world turne to confusion: and become that Chaos of earth made at first, and so the place of sinning shall bee the everlasting hell; and those of darkly minds shall have an everlasting earth, (as it is called Gen. 1. 1. but not so comfortable as this is) to be tormented in. And thus as God in an eternall Counsell had ranked all reasonable creatures into an eternall estate of two sorts, joy or paine; so hee did make in time two places, heaven and earth, immediately out of nothing, to bee eternall places, the one of joy, the other of torment.

Confusion is
sinnes proper
effect.

Thus you see when hell was made, but it was quickly covered and shall not be uncovered till Christ doth it, at the last day; at which time, when Christ hath all enemies under his feet, even death (for after the first Resurrection none shall die any more,) and hell, that is then present hell that now is, 1 Cor. 15. 26. 28. Rev. 20. 14. Hee casting away all death and hell; that is, swallowing up all misery in hell torment; then hee resignes his Kingdome, that is, his administration of things to God; and leaves this world to what it was at first, and would have been so soone as man sinned, if he had not sinned in, and all Angels, Devils, and men, fall into those eternall states and places, in which God the Father beheld them in his eternall decrees of election & Reprobation, and so the Fathers Kingdome come in; namely, that eternall estate which is called his Kingdome Matth. 13. 43. And as all Counsels about the Creature begin in the Father; so they end in him, and he is for ever all in all through the Son and holy Ghost, 1 Cor. 15. 28. Thus much for the manner of Christs Kingdome.

When Hell
was made.

All misery
swallowed up
in hell tor-
ments.

Thirdly, consider we the time of its continuance, how long it is to endure, as every age of mankind (as well as every man in particular) and every Monarchy; for Christs Kingdome being in the world, is also to receive a period or end, though yet this Monarchy of Christ hath no end (as we shall shew anon) in some sense; yet in a true sense it hath an end, and shall be resigned and finished, or as that Text so oft quoted sheweth expressly, 1 Cor. 15. 24.

How long
Christs king-
dome lasts.

Now to find out its time of expiring, and shew how long it is to last, it will bee considerable that there is of Christs Monarchy a double estate; One is the evening or first part; the other is, the morning or latter part. Now it is the first part or evening which is usually taken for Christs Kingdome, and is that of which wee are now speaking, and

the duration of it is expressly determined by the Scripture, which saith, it shall be a thousand yeeres, or ten generations. *Rev. x. 4.* it is observable, that in all other Prophecies times were obscured, by speaking generally, (as a time, times, &c.) or at plaineſt, putting dayes for yeeres, as *Dan. 12. 11, 12.* but here is plainly said, a thousand yeeres, so that it is not to be questioned, or interpreted as a darke saying; for so wee should slight and sin against Christ, whose death and resurrection bought this opening the Booke, *Rev. 5. 6, 7, 9.* that whereas before all Prophecies were sealed up as *Dan. 12. 4, 8.* now they be open, as *Rev. 5. 6, 7, 9.*

I know, the taking this in the Revelation, of an hundred yeeres literally, hath for a long time and of old, and to this day been condemned by worthy men for an heresie: But God left the next Ages in the first, after the Apostles, to fall into divers mistakes for the bringing in, four, and darknesse out of which Anti-Christians were to arise: For many generations; amongst which, this was one, That they abused this sweet and refreshing prophesie, of Christs Kingdome, lasting a thousand yeeres, and perverted their opinion of it to a kinde of Mahometan Paradise, of sensuall, and finfull pleasures: Wherefore holy men taking up that opinion, as they laid it, never examined it, to finde the gold, and separate it from the drosse, as it was done also (and is to this day, with divers other opinions by Popery abused) and so they found not out a spirituall sense of every Scripture, which contained any thing about this Kingdome of Christs; and carrying it spirituall, they rejected all literall sense in it: and they were not wholly mistaken, for there is a spirituall sense, in most of those Scriptures besides a literall (as was shewed before.) That which is literally applyed to this time of Christs Kingdome, *Rev. 21. 4, 5.* is also spirituall applyed, *2 Cor. 5. 17.* But their error was, that (though truly they expound these places spirituall, yet) they rejected all literall sense of them; whereas besides their spirituall sense, they had a sense literall, respecting this time of Christs Kingdome. And it is cleare that beyond the first Age, even an hundred yeeres after Christ, it is recorded by one who lived in the dayes of the Apostle John, who was the last Apostle, it was the joynt opinion of all Believers, that Christ should have a Kingdome on earth, which should (after it was come to perfection) endure a thousand yeeres. And this is the time which I call the Evening, or first part of Christs Day: and it's duration, besides the time of it's imperfection, or embryonic, before it be settled. Now there was not any of the foregoing Monarchies of the world, which in full state and strength endured so long. The first Monarchie, the Babylonian, was but seventy

genes, the Grandfather, Father, and Child; and so we might shew of the rest, that they were much short of this of Christs continuance. Yea, that of Israel, which foretnewed this of Christs, rose but up in Saul & David, was perfect in Solomon, & declined in the next, in Achaz, &c.

Now when these thousand years are expired, there shall be a little interruption for a while, Rev. 20. 3. by the letting loose of Satan, and his stirring up Gog and Magog to disturbe this kingdom, Rev. 20. 3. 7. 8. 9. but it shall be but a little while only a combination, and an attempt but no hurt but fatall ruine to the enemy (but till the thousand years be expired, there shall not be any attempt against the Kingdom.) And when this interruption of cloud is blown away, there shall arise the morning, or later part, and most glorious time of Christs day & kingdom (that which we call the last Judgement) which shall last a great while: indeed the Scripture sets not downe the time how long this shall last, but it is evident it must last a long while.

A little interruption when the 1000 yeeres be expired.

The day of judgement lasts a long time.

First, I know not but it may last a thousand yeeres as the other is to do, because this is the time in which Gods Mercy, Justice, Truth, Power, &c. is to be gloriously revealed before all mankind and devils, and the truth of every Title of Scripture cleared, and the reason, and Rightnesse of all Gods administrations to men and devils revealed, Rom. 2. 5. So that every sinner is to be silenced in his Reasonings, or convinced, that hee laid and thought amiss, Jude. 24. 15. Now this must require much time.

1. It may be a 1000 yeeres. A further description of the morning, or most glorious part of Christs day and kingdom which is the judgment, and shall last very long. 2. Its the time of Christs triumph.

Secondly, This is the time in which Iesus Christ is to triumph, and Lord is over all reasonable creatures, so bee worshipped and acknowledged by every one in Heaven, Earth, and under the Earth, Phil. 2. 10. 11. which is referred to this time, Rom. 14. 10. 11. For during the other part of Christ his Kingly Reigne in the thousand yeeres, he is not alwaies visible; but if he were yet they under the Earth, the dead Reprobates from Cain to them that were slain when he set up his kingdom, do not bow to him, and with their tongues confesse him; and the devils then are chained up, but they do not bow to him; but at this time shall Christ sit on the Throne of his glory, and every knee shall bow to him, and every tongue shall confesse him Lord; therefore surely it shall be no short time. In all the time he is to have when he resigns, the Kingdom and People are divided according to Election and Reprobation: wherefore this being all the time, surely it will be a long time. This is the reward of his great suffering, a reward having respect to all creatures (though in respect of the elect he hath another reward) Phil. 2. 10. 11. Therefore God hath given him this name: Of this, God hath much spoken of to him, Ps. 110. 1 and to his enemies and people, and Christ hath sitten

God hath given a long time to every worke.

waiting till it is done, ever since his Ascension. *Heb. 10. 12. 13.* Therefore surely God will not huddle it over in a small or short time, God hath given a long time to every worke, to Satan, to Antichrist, and will he straiten Christ in this his time? when works in which God is glorified but by accident have a long day, shall not Christs day be long, in which God is so directly glorified? *Phil. 2. 11.* There can be no worke besides heavens glory, so pleasing to God and all Saints, and so comely in it selfe, as this, for Christ to sit on the Throne, and all knees bow to him. Therefore as we do with works comely and very pleasing, God will draw it out, and lengthen its time.

Else the solemnity of it were to little purpose.

Thirdly, because the solemnity of it were to little purpose, if it were not to last long (as we deride great preparations and pomp for a short shew) the whole creation groans for the liberty and glory of this time, *Rom. 8. 19. 22.* For this place, as was before shewed, is necessarily meant of this last and generall Judgement, and only of it; every creature in specie, or kind, shall be eased of the vanity which manns sinne and Gods curse hath loaded it withall, and shall have its primitive glory which it waits for, and it shall last but till this day of Judgment lasts. Now to what purpose were that omnipotent restitution of all things, and that large expence of rich Majesty and bounty, to cloath all creatures with glory, if it were to bee but for a little season; surely this is all the time in which Sinners and Saints, good and bad Angels, shall bee in one place, and in which mankind shall behold the Glory of this visible world made for them and subjected to them in the Creation: therefore the time shall be long.

Object.
Answer.

But if this time be so long, the Saints shall be kept long from heaven.

First, I Answer; God that hath eternity for them in Heaven, may lengthen out their time in this world, and yet recompence them.

Secondly, this is a Heaven, a Paradise, and fit and next preparative for Heaven: who can lose by being kept from heaven, by beholding Christ his most glorious Triumph over all creatures?

Object.

Answer.

What shall be done all that while,

What shall be done all that while?

All Gods attributes shall be set open before us, as he hath declared them in the Word, by Creation, Providence, Redemption, and Christ his highest Kingly glory shall be shewed us, on which alone one might gaze a thousand yeeres with great joy, the whole Scripture in every Title of it shall be shewed to be fulfilled; how every all of God in the World is according to it, in ruling the World by the Word, and by it he made it, and according to this Word shall be shewed to us the reason of every dealing of God with Saints and Sinners, and all the works of Angels and Devils (which are infinitely

much more and greater than mankind, because they have ever wronged since the world began, and are mighty in wit and spirit) and all the world of mankind shall be revealed as in all yea the ends, intents and counsels of mens hearts shall be made manifest, not onely to the mans selfe, but to every one.

In a word every act of reasonable Creatures, being immortall creatures (though the body once die) is immortall, the thoughts, words, acts, and shall not onely abide for ever in hell or heaven, but shall be revived and brought forth before all the world in this great day, in as much as every thing was in Gods sight, it shall be openly shewed before all the world, this is taught when it is said, *every thing shall be made manifest*; for this is to make them manifest, when they be declared before all.

Every thing shall be made manifest.

And all those workes from Adam to the last of mankind, shall be orderly and clearly proceeded in by books, Rev. 20. 12 as in a Court of justice, wherefore wee need not run hazard to know what is done in other places, for we shall see and heare all one day, and this may well take up much time, though by an infinite power God will do it, yet it shall be done by Christ as man, and before men, and therefore leisurely.

Now when this worke is dispatched, and the final sentence is pronounced upon all creatures, both the blessed and cursed as is expressed *Mat. 25. 31. to the end, then will Christ resigne the kingdom to the Father, and this world, together with his Kingdome shall end.*

Christ resignes his Kingdome.

Obj. But you will say, though this be long that Christ shall reigne, yet its not ever, but its said, that he shall reign for ever.

How Christs Kingdome is for ever.

Ans. I Answer, it is said to be for ever, though it is thus, and at this time to end (as the Apostle saith expressly, *he shall then resigne*) yet it is said to be for ever;

First, because it is to be to the worlds end, and the end of time, and therefore is truly for ever, as *Moses statutes* were said to be, because to last til Christ came, and the end of that Discipline, Christ and his Saints shall stand on the earth at the latter day, *Iob 19. 25. that it shall be the last that shall rule and possesse the earth, for so soone as they resigne all, this world shall end.*

1. To the worlds end.

Secondly, because this Kingdome shall never be swallowed up by any other, or after *Monarchy* (as the former were by the latter, and all by this of Christ) therefore it is said, *Dan. 2. 44. It shall not be destroyed, it shall not be left to other people.*

2. It shall never be swallowed up by any other.

Thirdly, because it lasts long, yea longer then ever any *Monarchy*, and we say of long lasters, that they last ever.

3. It lasts longer than any other.

Fourthly, because though his Kingdome be resigned, yet it is but a translation,

The resurrection is but a translation.

translation, or swallowing up of it into glory: it remains, but is perfected, not in the Sons, but in Gods hand; not in this world, but in heaven.

The estate also of the Church shall never decay in grace or peace, though once it shall be assaulted, and the Saints after this Kingdom shall never dye, they who live, and dyed before it began, were raised up and died no more, they who lived in the 1000 years of it died, but together with the Saints found alive at Christs last coming, they are raised up and changed, and are all with Christ during the last Judgement, and when it is done, they with him goe into heaven and are ever with the Lord, 1 Thes. 4. therefore in these regards is that true, Ps. 102. 27, 28. God hath no end of years, and the children of his servants shall continue, and be established before him; that is, abide for ever in glory as hee is. Thus much for the third thing, the Duration of Christs Kingdom, how long it shall continue, and when it shall end.

When this Monarchy of Christ is to begin.

Now followeth the fourth thing to be considered, namely, the beginning of this Monarchy, when the time shall come that it shall be set up.

This Monarchy of Christ is to be the last in the world (as it is to last to the end of this world) and therefore it is to begin when all the foure Monarchies are expired and ended, Dan. 2. 34. this stone is to smite the image on the feet; that is, it is to be set up, when the Monarchy is passed the head, arms, breasts, thighs, and is come to the legs, and that in the feet, or toes of it, which is the fourth and last Monarchy, namely, the Roman, after it is divided into the East and West Monarchy, and their Western is broken into many petty Kingdomes, then when their reign is expired, shall the Monarchy of Christ come, Dan. 2. 44. In the daies of these Kings, not one, but many, when many Kingdomes are made up out of the Roman Monarchy, shall God set up Christs Kingdom: So Dan. 7. 3. 27. &c. Foure Beasts, that is States and Monarchies (though called foure Kingdoms.) The first was the Babylonian then in being and expiring; the second, the Medes and Persians; the third, the Grecians under Alexander, as a Leopard, and with wings swiftly over coming the world; the fourth, the Roman, which was stronger, and more stronger than all the former, because of the many changes that should be in it as Ten Hornes or Kingdomes rise out of it, and among them another full little horne, Dan. 7. 7. which is interpreted, ver. 9. 20. 23. 24. &c. The sum of which is, that after the Roman Monarchy was parted in two legs, the Eastern and Western Monarchy, in this Western Monarchy (for the Eastern which contains now the Persian, and much of the Turk, Tartar, &c. he passeth over) in that the Churches were in those dayes to be in the Western parts of the world; I say, in this Western Monarchy should ten Hornes or Kingdomes arise, and among them another little horne, most blasphemous

perment. Now by the ten Hornes are meant ten Kingdomes, which rose out of the Western Roman Monarchy, and by the little horne so blasphemous, is meant the Papacy, which rose up among, or together with their Ten Kingdomes, as is exprest, *Rev. 17. 12*. For about the same time that the Bishop of Rome usurped Papall dignity or Authority, these Kingdomes in Europe began to bee set up, and to become severall distinct Kingdomes; but by the little horne is meant the Papacy as appears because of its base words, *Dan. 7. 8. 21. 25.* and its continuing for a time, times, and halfe a time, is onely applied to the Papacy, *Rev. 12. 14. Dan. 12. 7.* and is the same time named in the same phrase, and the same Oath, which in reference to the *7 apacles* prevailing is used, *Rev. 10. 5. 6.* and therefore he saith, *time shall be no longer*, expressing the end of the *7 apacles* prevailing by the generall phrase of the time, because it was prophesied of in *Dan.* in those dark phrases of *time, times, and half a time*; now whereas it is said to rise up after the ten, whereas *Rev. 17. 12.* the Beast or Papacy is said to be *one horn with the Ten, to be rewarded, y. 16.* whereas this roots up three of the ten Kingdomes or hornes: I thinke in *Daniel* is meant the whole Kingdome, or the Papacy, but he instanteth in the last edition of it, in which somewhat of the pope-dome shall be ruined, but yet shall be Papall & Antichristian (as perhaps the faction of *Teslins*;) but this going immediately before Christs Kingdom and lasting to it as *Dan. 7* declares it must be meant of the ten Kingdoms with the Papacy, because the *Revelation* shewes that these immediately go before Christs kingdom and are swallowed up by it, *Rev. 12. 23.* to *16. 2 Thes. 2. 8. Rev. 17. 12, 13, 14.* Wherefore to find out the beginning of Christs Kingdom, we must search out how long this part of the Roman Empire, which fell into ten Kingdomes, & the Papacy shall endure, for *their end is the beginning of Christs Kingdome.*

Now how long this Papacy shall last is told *Daniel* but hiddenly & sealed up, so that he could not understand it, because it was about the Gentiles converted, which was a mysterie not known til Christ came *Dan. 12. 6, 7, 8, 9.* But in the *Rev.* Christ by his death purchased the priviledge to open this secret, *Rev. 5. 4.* to *11.* therefore *Rev. 10. 25. 6.* Christ comes with the book of *7*, whereas to *Daniel* it was shut, and takes the same Oath that he did in *Dan* chap. *12. 7, 8.* because it is about the same thing and shewes what is meant by *time, times, and halfe a time*, which in *Dan.* were set down in these dark words, which none could interpret, he saith that it is meant of the seventh trumpets, *Rev. 10. 6. 4.* more plainly, *Rev. 11. 2. 13.* that it is meant of *42. months* (containing months by the moon) or *1260.* which is all one: thus also, *Rev. 12.* speaking of the

The little horne is the Papacy.

How long Papacy shall last.

same thing *ver. 10.* he saith it was 1260 daies and *ver. 14.* it was time times and half a time which is *Daniel's* phrase, so that they shewed *Daniel* so darkly, that none could interpret it, but *Christ* expounded it to be 42. moneths, or 1260 daies a day signifying a yeere thus long from the beginning of the 10 Kingdomes in *Europe*, and the Papacy shall prevaile over the holy people and Saints of God, and then shall it be no more, *but Christ will come and set up his Kingdome.*

When the ten Kingdoms & Papacy began in Europe.

But then the great question is, when the ten kingdoms and Papacy began in Europe?

1666. the number of the Beast, and the end of the Papacy.

Revel. 11. expounded.

I Answer, *Historians* are diverse in account, some 4 or 6 yeeres, but about the yeere of our Lord and Christ 400. or 406. the Bishop of *Rome* began to usurpe papall power, and about that time some of the ten Kingdomes in *Europe* began to arise: now let us reckon it 406. when it began, and this is the last account; then adde to 406. the 1260. and it maketh 1666. which is the time made the number of the Beast, *Revel. 13. 18.* that is the Papacies duration. *Dan. 5. 26.* thy kingdom is numbered and finished, in which number the millenary or thousand is left out, because it comes seldome, as we use to say the *Spanish Armado* coming against us, was overthrowne in 588. and the *Papists Powder-treason* in 605. so then the end of the Papacy is to be Anno 1666. For the conceiving of which, wee must interpret that *Revel. 11. 1. to 15.* where by the Temple and them that worship in it, is meant true worshipping, and truth about worship, which GOD would preserve from the prevailing of Popery, where by the Court and holy City is meant, the generall and common sort of Protestants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as *Rome Christendome*, or rather now *Antichristendome*, is expressed by *Rome heathenish*, *Verf. 8.* the City where that is by whose power our Lord, that is, Christ was crucified, for by the power of *Rome* when it was *Heathenish* did they crucifie Christ, now this place meaneth not *Rome* as it was *heathenish*, as wee shall see anon, but describing it by what once it was, it also calls the subjects that is, the Popish Gentiles, so that the summe of the second Verse is, that Popery should prevaile over true Christians 42 moneths, during all which time there should be witnesses of God against Popery, *ver. 3.* who in a sad and low estate in sackcloth should oppose popery, and that as long as Popery prevailed, for 1260. daies, are the same with 42. moneths; that is also expressed, *Revel. 12. 6. 14.* And when the time grew up, these witnesses who were but single persons shall grow to be both in *Magistracy* and *Ministry*, and therefore are called

called two, that is, of two ranks to bee Christians, and therefore are called two *Candlestickes*, *Rev. 1. 4.* that is, Churches, and these witnesses shall vex and plague the Papacy, *Rev. 5. 6.* but when their time, and also the Papacies draw towards an end, *Rev. 7.* Indeed but Translation reads it, when they have finished their testimony, but is better read according to the Greeke, and this scope of the place (when they are finishing) that is, when their time of conflict with the Papists drawes towards an end; then the *Beast*, that is, the Papacy, for so it is called, shall warre and kill them, and they lie dead in the streets, *Rev. 18.* that is, in the streets of Rome, for it was Romes Authority, by whom Christ was crucified (as I laid before) and yet here is not meant the same state of Rome, in which it was when it crucified Christ, namely Heathenism, as some expound it; for it was called Egypt, and spiritually Sodom; which *heathenish* Rome is not: for a speciall appellation of wickednes is onely proper to *Antichristian*; but the act of Heathenish Rome, in crucifying Christ by her deputy, *Pilate*, is here mentioned to cast a hatred upon the *Antichristian* state, which is in the same place, when being *heathenish* Christ was crucified, as because this state *Antichristian* was now crucifying of Christs servants and christians, as the *Heathenish* State did Christ.

What meant
by the streets
of Rome.

Now by the streets in which they shall lie dead is not meant strictly the street of the place Rome, but the places under the power and jurisdiction, whatsoever Kingdomes they be, as Christ was not crucified in Rome, but in Jerusalem, by the Authority of Rome, for the City Rome, called *The great City*, and *Babylon*, is taken two wayes in the *Revelation*, sometimes more largely, for all the places and Kingdomes which are under his Papall power, and so it is a City of no strength, that is, ten Kingdomes in Europe was under her Papall power, *Revel. 17. 13.* and so it is here taken, and by the streets are meant any Kingdomes under Papall Power, thus it is also taken *Revel. 16. 17.* but sometimes it is taken strictly for the place and City of Rome, so it is called the *Beasts Seat*, *Revel. 16. 10.* and is meant, *Revel. 18. 2.* by that *Babylon* is to bee so destroyed; so that the meaning of this killing of Witnesses, is that Papall power from Rome, shall kill and lay dead the Orthodox Protestants and Christians who oppose Popery in every Kingdom, that is, under Papall Power, and by that time the period of the Papacy, namely 42. Moneths, and of the witnesses, viz: 1260. daies, grew towards an end, that is, towards *Anno Domini*, 1666. shall have

The Personall Reigne of CHRIST upon Earth.

have fully slaine all bold opposers of it, either in Magistracy or Ministry, and all the Christians reformed: but by killing, we hope, is not meant the shedding of their blood, because it is said, They shall rise againe, (which they should not so soon if they were killed) but a civil death, by suspension and putting them out of Office, and suppressing them, so that they shall not dare to oppose, but the feare of Law, and the Prophets ramuils shall keepe them from shedding their blood, which is meant by the peoples not suffering them to be hurt. Rev. 11. 9. for if they were slaine indeed, no people would keepe them from burying: but being suppressed they keepe them from being killed and within three daies and an half, that is three yeere and a half, after they be all suppressed, a Spirit that is of courage shall come on them and the people and they shall recover and do more against popery than ever, and put more glory, which is meant by their ascent to heaven, ver. 11. 12. In all both dying arising ascending, alluding to Christ.

And then a tenth part of the City fall, ver. 12. not strictly the people of Rome; but largely, the Iurisdiction, and of the sovereignty in Europe, which were under Romes papall power, in whom the witnesses shall be by an Earthquake, that is, by a commotion of people, revolve from Romish religion and reforme, perceiving how papall power hath slaine her witnesses and abused them; And this it is thought will bring in the fifth Viall, Rev. 16. 10. which shall be the ruine of the City of Rome, which is only the feare of the Beast or Papacy, whose fall is celebrated, Rev. 18. By which ruine of Rome, the Kingdom of the Papacy shall be darkned, Revel. 16. 10. but not totally ruined, till the seventh Viall, ver. 17. 9. which is the seventh Trumpet, and the beginning of Christs Kingdome: Therefore it is said, that Christ comming shall slay them, 1 Thess. 2. 18.

But yet at this ruine of Rome the Head and Empire of the Papacy shall be broken and so ended (though it shall breath a while after) therefore to this time is the papacies and the witnesses continuance prophesying numbered from their first beginning, 42 months, and 1260 dayes, which expire, An. Dom. 1666, and by three yeeres and an half before this shall the papall power have support in Europe all the opposers of it in Ministry or Magistracy or Christians, but by that yeere 1666 they shall recover again and draw off one Kingdome in Europe from the Papacy and ruine Rome; and this is that which ends the sixth Trumpet, Rev. 11. 14. 15.

And if yee object, that more than one of the ten Kingdomes in Europe are already false off from Popery.

I say, they shall all Apostatize againe to Popery, as wee shall shew anon, and yet one of them shall returne againe to the Truth at the time forenamed.

And this is the trouble on the *Gentile Christians*, namely a wearing of them out by the *Roman Empire*, which is become Papall, and shall oppose them all the time; and towards her end shall suppress all her *Witnesses*, *Dan. 12. 20, 21, 22, 23, 24, 25*; all which trouble to the Saints goeth before Christs coming, which shall quickly follow after the slaying of the Witnesses; as a preparation to which shall be the Resurrection of the Witnesses, the fall of the tenth part of the City, and then quickly sounds the *Seventh Trumpet*, which brings in the Kingdome of Christ, *Rev. 11. 14, 15*, even at the beginning of it, *Rev. 10. 7*. For by the Mytery of God is meant the Kingdome of Christ, as it is explained, *Chap. 11. 15*. So that there is hope from 666 forwards, things will go well with the *Protestants*, or *Gentile Christians*, till the thousand yeeres begin, except one assault which shall not hurt but feare them, and is to usher in the coming of Christ, of which anon we will speake.

Now besides this, we have another reckoning which *Daniel* gives us, and that more plainly than he did this; for this concerning the *Gentiles*, was shewed him in the hidden words of a *time, times, and halfe a time*; but when it was to begin and bee reckoned, it was not shewed him, but another is revealed to him more plainly, because it concerned his people *Israel*, *Dan. 12. 11, 12*, that is set downe, when the account should begin, (and plainly a day for a yeere, as was usuall in the Prophets phrase, and as *Ezek. 4. 5, 6*.) And this is to shew when the *Gentiles* should begin, and be converted to Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome; which was to be with the Resurrection of many dead Saints, and to last a *Thousand yeres*, for he respects some worke to be done the time of which he deciphereth, and that is that worke of which there was speech, and at that time thy people shall bee delivered, &c. for that answer, *vers. 6, 7*, is onely to a branch included in the former words, but not exprest about the *Gentile Christians*, which, and the Answer, *Daniel* understands not; but that finished, he shewed *Daniel* some that he understood about the Jews; therefore he speaks in the phrase of Sacrifice: and I say, hee first shewes when the Jews shall be converted, and that hee saith should bee 1260. dayes after the daily Sacrifice is taken away &c. and the Abomination that maketh desolate, set up; so that if wee find when this was done, then 1260.

daies, that is, yeeres after, shall the conversion of the Jewes be; and 45 daies, that is, yeeres after that shall bee the resurrection of Saints, comming of Christ, and the thousand yeeres begin.

Two things
in which the
Abomination
was to be set
up.

Now the Scripture mentions two things, *in which the abomination was to be set up*; one was a while after the death of Christ, *the cutting off the Messiah, which Christ makes an immediate fore-runner of the ruine of Jerusalem, Mat. 24. 14, 15, 16. and this is spoken by Dan. 9. 27. The Sacrifice shall cease, and the over-spreading abomination, making desolate*; and a while before, *vers. 26. the Messiah shall be cut off*; this was done some 36. yeeres after Christs death, a yeere or two before the last ruine of Jerusalem, by Vespasian and Titus; for the faction in the City suppress the Sacrifice, and made the Temple their Rendezvous, and so abominably defiled it. Now this was only a sign of Jerusalem's ruine, and a warning to Christians to flye out of the City; and if we should count from this the number of yeeres here let down for the bringing in the Jewes, it is long agoe expired.

Julian attempted to
re-build the
Temple, and
set up Sacrifice.

But there is another time wherein the sacrifice was stained, and abomination set up, and that was in the reign: of the Emperour Julian the Apostate, who reigned in the yeere of our Lord 360. or 366. and set up *Heathenism* that abomination, and endeavoured to set up *Induism*, to root out Christianity, and therefore attempted to set up Sacrifice, and re-build the Temple: but by earth quakes God cast all downe: and whereas the foundation of the Temple was never rased, those earth quakes cast up those stones, so that as Christ saith, *not a stone was left upon a stone (which there was till this time.)* Now then this is the time when we must begin to account.

And if you object, *That in these daies it was no hurt that the Sacrifice was stoppt, because God had suppress that worship.*

I say, so he had at that time before spoken of, *Dan. 7. 27.* of which our Saviour Christ speaks, for it was 36. yeeres after Christs death: yet because it was a famous thing, it served well for a marke when to begin an account.

So then unto 360. or 366 in which this was done, let us adde the 1290. daies, which is the time how long from this it should bee before the Jewes should bee delivered; and it makes 1650. or 1656. yeeres of the Lord, in which the Israelites are to be delivered, by being called to Christianity, both the Jewes (who are two Tribes, which were in Christs daies) and the ten Tribes, which are *Israel*, and from this time of the conversion of the *Israelites*, for forty five yeeres after, are the twelve Tribes to suffer great troubles: Therefore

Dan.

The calling
of the Jewes
1656.

Dan. 12. 12. after 1290. daies, hee saith, *Hee is blessed that conuer and wait unto 1335. daies more.* that is, forty five yeeres after: for in that time the troubles will be such, as neuer were. *Dan. 12.* namely, to the conuerthed *Israelites*, but not to the *Gentile Christians*, for these haue been troubled by the *Heauenly Roman Emperors* a long while, and after that by the *Beast* which succeeded them: viz. the *Papacy*, all the time of the *Papacy*, and heavily afflicted at the end of the *Papacy*, by slaughter of all their witnesses: therefore they from thenceforward, shal haue quietnesse; but the twelve Tribes, who till 656. liued without Religion, being conuerthed to Christ, shall haue sore trouble for 45. yeeres after (as the *Exodus* for forty yeeres wandered in the wilderness, after they were come out of *Egypt*, before they entered *Canaan*). by the latter dayes of which time, the remaines of *Papacie* (after *Rome*'s ruine) will haue spread and got some head againe, and joyne with the enemies of the twelve Tribes in the *East*, and so generally both *Mahumetans*, *Heathens*, and *Papists* will combine together, to ruine the *Iewes*, and all other *Gentiles*; who be true *Christians*, to save from which ruine, Christ will come from *Heaven*, and ruine with fire all those Nations of the wicked, *Revel. 16. 13. to 17.* And the seventeenth verse is the seventh *Vial*, or Woe of the seventh Trumpet, *Revel. 16. 14. 15.* whereby as *vers. 18.* The Nations being angry, Christ's wrath came, and destroyed them; and then will Christ set up his Kingdome, and begin the thousand yeeres; and raise the dead Saints: And this coming of Christ will be sudden, as a Theefe he will steale in on the World, *Revel. 16. 15. 2 Pet. 3. 10.* Which shewes that *Peter* speaks of this coming of Christ, and not of the worlds end. Therefore of 45. yeeres after 656. Christ speaks to *Daniel*, *Chap. 12. 1.* Hee shall then stand in the lot, that is, hee with the rest of the dead Prophets and Saints shall be raised up from the dead. So that it is likely, that Christs coming from heaven, and raising the dead, and beginning his Kingdom, and the thousand yeeres will be about the yeere of our Lord, 1700. for it is to be about 45 yeeres after 1650. or 1656.

Great trouble to the conuerthed *Israelites*.

This coming of Christ will be sudden.

Christs coming to raise the dead will be about 1700.

But yet I conceive that there may bee some conception or more remot: beginning of Christs Kingdom sooner, even present'y upon the end of the sixth Trumpet which brings in the resurrection of the Witnesses, and fall of the tenth part of the City, and that by the beginning of the seventh Trumpet which followeth presently upon it, about the yeere 1666. For it is said, upon the blast of the seventh Trumpet that the Temple was opened, &c. *Revel. 11. 15. 19.* and so *Reue. 15. 5.* which is the same with the other, as hath bin shewed: now the

Opening of the Temple is the Revelation of Gods truth and worship more clearly then was before, and for a state of greater light and purity of Worship then was before; which seems necessary to follow upon the Resurrection of their witnesses, and their ascension or taking up to God; and yet this is made the work of the seventh Trumpet. Therefore I thinke; that the seventh Trumpet may begin presently after the ruine of Rome, Anno Domini 1686, and bring in a pure state of Churches; and yet Christ not to come and begin the *Thousand yeeres*, till Anno Domini 1700. for surely, in the *thousand yeeres* there shall be no Temple, as was shewed before: If therefore the *Thousand yeeres* began at the first entrance of the seventh Trumpet, when and where should the Temple be opened, which was promised, Rev. 11.1. to be preserved and used, and goeth before the new Jerusalem; or the *thousand yeeres*, Rev. 3.12.13. And whereas it is said, *the mystery should be furnished, so soon as the seventh Trumpet sounded*, Rev. 10.7. and that the *Kingdome* was Christ, Rev. 11.35. I suppose it may be truly said, since so great a Reformation shall be presently therewith, and within so few yeeres after, viz. some thirty foure yeeres, the full setting up of the Kingdome.

Having found out when the 1000. yeeres begin, its easy to know the end of the world.

Now having found out when Christs Kingdome, or the *thousand yeeres* shall begin, it is easie to guesse when the time of the last generall Judgement and the worlds end shall be: A question which Christs Disciples asked him, *Matth. 24. 3.* but he saith, *neither Angel, nor he himselfe as a man knoweth*, *Matth. 24. 36.* that is, in those dayes, but it was lockt up in the fathers secrets. And *David* had a marke given him, by which wee doe find out the beginning of Christ his Kingdome, namely from the time of the Sacrifice ceasing, 1335. dayes; yet hee know not when the time was of the ceasing of the Sacrifice, nor how long Christs Kingdome should last, at whose ending the day of Judgement should begin: so that not for himselfe, but for us, was that revealed to him, as *1 Pet. 1. 12.* But after Christs sufferings and Ascension, all the Fathers secrets were opened to him, for hee was worthy of it and he reveals them to the Churches by *John*, he opens the meaning of *Daniels time, times, and half a time* (which no creature could expound) to be 42 months, or 1260 daies; hee tells exprely, that his Kingdom should last after it was fully settled, *a thousand yeeres*, and then should be a little season of disturbance; but no hurt to his people, and then comes the last Judgement, and the end of the World, Rev. 20.3.7. to the Chapters end.

Thus we have some comfort, in that there is hope the troubles on

in Gentle Christians shall cease about 666. But untill those dayes we are like to see sad times, even till *Antichrist* 1666. For it is to be feared, that Popery shall againe over-run Europe, and bring back under Papall power every King in Europe, and so suppress all opposers in every Kingdome by Papall power; as appeareth by these Arguments.

Argument 1. First, in *Revel. 17. 12, 13.* it is spoken of a double giving up of the Ten Kingdomes in Europe to the Papacie, and againe *ver. 7.* which may seeme both one; yet it will bee found of him who pondereth them, that two diverse and severall times: For in the former it is onely said, *They had one mind to give their power to the Beast*, (that is, to the Papacy) at that time they were all alike ignorant, and superstitious, and so the Papacie easily devoured them: but in the latter place it is said, *God put it into their minds to agree and doe it*, that is, at this time they were not all alike: some of the Kingdomes had Light and Reformation, and had with-drawne from Rome: yet by some speciall over-ruling Providence (in respect of which, it is said, *God put it into their hearts*) they who had departed from Popery shall revolt, and by some Agreement or Covenant with the rest, all jointly shall againe give up themselves to Papall power: so that it differs much from the former Act, and seemes to be a second Act of the ten Kings, that is, of so many as were revolted from the Papacie: and it also appeares to be so, because it is made the fore-runner and immediate fore-goeer of the ruine of Rome, which is here meant by the *Whore*, *ver. 16.* as is explained *ver. 18.* This Act of the Kings, is the means by the which God will fulfill his Word: of Romes ruine by Fire; therefore it is said, *They shall burne her with fire, for they shall agree to give up their power to her, till she words bee fulfilled:* But the former giving up their power to the Beast, was at the beginning of the Papacy, *ver. 12, 13.* So that it seemes by the generall Vindage of all Kingdomes in Europe to Popery againe, God will bring about the ruine of Rome: for the revolted Kingdomes eyes shall bee opened, to see how Rome hath abused them, to bring them back againe to her slavery, and to slay all their *Prophets, and Witnesses:* and then they shall *hate her, and ruine her*: and this may bee by some one of the Ten Kingdomes in Europe reformed, and yet revolted, and at last fell off from Rome againe: For though it is said, *The Ten should ruine the Whore*, it cannot be meant of them all, for some of them *leaved her ruine*, *Revel. 18. 19.* But if any of them do it, it is truly said the Ten did it (as it is said, *the Twelve revivited Christ, Mar. 13. 32.*) when

Wee are like to see sad dayes till 1666. Its likely Popery shall againe over-run Europe.

Argu. 20
prove it

Kings shall agree to give up their power to the Pope.

This the fore-running of Romas ruine.

The Personall Reigne of CHRIST upon Earth.

when as it was but one of them. *Luk. 23. 39.* and by this revolting of reformed Kingdomes to Popery againe in *Europe*, comes it, that the *Witnesses* (that is, the *Orthodox christians* and *Professors*) are slain by the Papacy, which also is a second Argument. for that is meant by the Beast, *Rev. 11. 7.* and that their bodies lie dead in the streets of *Rome*; for that is meant by the great City; for it was *Romes* power which crucified Christ; therefore hee is said to bee there crucified: *Pilate* by Roman Authority did it. Now it cannot bee the City of *Rome* in which all witnesses lie dead; for there bee none or few Witnesses in *Rome*, but most Witnesses are in reformed Kingdomes, and must therefore be slaine and lie dead, therefore by the streets must bee meant the Ten Kingdomes in *Europe*, come under *Romes* jurisdiction: every Kingdome being under *Romes* power in *Europe*, is as a street to the city, and by *Romes* power and in her name slayes the witnesses; therefore Papall power must be over *Europe* before the witnesses bee slaine.

2. Argum. to
prove Kings
resigne to
Rome.

Argument 2. A second Argument is, because when *Rome* is ruinated she is most secure, no Widdow no Sorrow, *Revel. 18. 7.* that is none of her Kingdomes shall be rent from her, which she had at any time under her jurisdiction, but is in her full strength; therefore it is said, *strong is the Lord, vers. 8.* that is, she being in perfect strength. GOD shewes his strength in her ruine.

Thus betweene this and 1666. is like to bee a revolt of the reformed Kingdomes to Popery. and by papall power a suppressing of Orthodox Christians and publike persons in *Europe*, whose full suppressing will be compleat within a few years of 1666. And this is the sad time of the *Gentile* beleivers, which will bee sweetned with the glorious worke of the conversion of the *Israelites* in the middelt of it, about 1656. but that will yeeld no present relief to us *Gentiles* against Antichrist, but he shall go on to slay the witnesses, and finish it. Which having done, before he can triumph *seven years*, the witnesses shall bee raised up, and one of the *ten Kingdomes* fall off from him; and ruine the City of *Rome*; and this will bee a generall good to *Europe*: But yet the Papacy shall breath, and by degrees get head; and joine with *Turke*, *Tarter*, and the Christians in *Europe*. But from this danger will Christ save all Christians, by his comming and setting up his Kingdome. And as there shall bee trouble in regard of Religion before this comming of Christ, so there shall be (it is to be feared) in regard of Justice, and that all Princes shall fall by degrees to tyranny and oppression and enslaving their Subjects,

Trouble both
in regard of
Religion and
justice.

jects that so Christs comming and Kingdome may be more welcome to the world. Which is therefore celebrated, chiefly by the joy it brings through doing of Justice; *Psal. 74. 10 to 15. Psal. 96. 10.* to the chid. and relieving the oppressed: For Christ having a purpose to swallow up all Kingly power, he will weary the world of it, by letting it vex and spoile the earth; and when all the world groans under tyranny and oppression of Kings, then will he come and throw downe all their Thrones, and erect his owne only, who alone is fit to rule the World Monarchically, being infinitely full of wisdom, Justice and Meeknesse. *Amen.*

When Christ will swallow up all Kingly power.

But what life should we make of all this Doctrine about Christs Kingdome? Even this also the Scripture teacheth us, namely,

First, to looke for it (therefore wee should know it, for there can be no expectation of things unknowne) and to long for it, and so to hasten to it in our desires and fervent affections, *2 Pet. 3. 12.* For, though we cannot hasten its time, to come to us, yet wee may hasten to it, by our longing for its comming: And there is no losse by such love of Christs appearing; For *to them that love it, he will give, when he comes, a Crowne of Righteousnesse*, *2 Tim 4. 8.* And surely, they who most love and long for it, shall speed best at it: and therefore it is pittie, that this Doctrine of Christs Kingdome is no more studied.

1. Wee must look for this Kingdome of Christ.

Secondly, This Doctrine of Christs Kingdome teacheth us, who will love him, to hate evill, *Psal. 97. 10* That is inferred from the Prophecie of his Kingdome: For, *if hee will ruine the workes of evill*, because he hates them, it becomes them who love him, to hate evill. God saves the Saints from the wicked, therefore let the Saints keep themselves from wickednesse; yea they must be extraordinary in all holy conversation and godlinesse, as *2 Pet. 3. 11.* For so much that phrase (*What manner of persons ought ye to bee*) seemes to imply: In Christs Kingdome, all such things as now draw to unholinesse shall be done away, and nothing but godlinesse shall beare sway. Therefore, they who expect that Kingdome should be every way holy, and give diligence to be found of him, at his comming in peace without spot, and blamelesse, *2 Pet. 3. 14.* For though hee will not ruine, yet hee will shame the Saints, whom hee findes loose walkers. And therefore he deferris his comming not because he is slacke to it (for it is his glory) but because he would have encrease of Knowledge, and Grace to worke with his Saints, that they might repent and amend what is amisse in them, that it may go well with them at his comming.

2. Wee must hate evill, bee holy.

